

Marion Spidmore Library

LIGHT OF TRUTH

AN EXPONENT OF THE
NEW PHILOSOPHY

LIFE, HERE AND HEREAFTER.

C. M. Hayes
10-21-1900

VOL. XXVI., No. 14.

COLUMBUS, O., APRIL 7, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

HOW THE MICHIGAN COMPULSORY VACCINATION LAW WORKS.

The following is from the Jackson (Mich.) Evening News of March 22d: Miss Eva Kerr, a teacher in the city schools, may lose her arm on account of excessive vaccination.

Some time ago Miss Kerr was vaccinated and it did not take. She was then vaccinated again with the same result and still again. In all she was vaccinated five times and now all of them are taking. Miss Kerr's arm is in a very bad condition, being horribly swollen. She has been in bed for several days and her suffering has been most intense. There are two or three doctors in attendance upon her and they are very much alarmed at the condition of the lady and have held several consultations in regard to the best course to pursue. Some of them think the arm will have to be amputated in order to save the life of the young lady. The pain is something awful and the doctors say she must be given relief in some way and the last resort will be the amputation of the arm.

Miss Kerr waited some time between each vaccination and thought there was no danger that the former ones would take. The physicians say it is a very strange case. Vaccination usually takes from a week to ten days to take, and some of the places on Miss Kerr's arm have been vaccinated about twice that long.

Miss Kerr has been one of the efficient teachers in the city schools for several years. She graduated from the school here with honors and has a great many friends who most sincerely hope that amputation will not have to be resorted to in order to save her life.

Between that period during which a nation has been governed by its imagination and that in which it submits to reason, there is a melancholy interval. The constitution of man is such that, for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their dominion, and, constrained by the force of circumstances, he becomes a hypocrite, publicly applauding what his private judgment condemns. Where a nation is making this passage, so universal do these practices become that it may be truly said hypocrisy is organized. It is possible that whole communities might be found living in this deplorable state. Even after ideas have given way in public opinion their political power may outlive their intellectual vigor, and produce the disgraceful effect we here consider.—J. W. Draper.

Have you seen our Premiums?

SAW HER SPIRIT PARENTS, THEN DIED.

Mrs. Charles W. Lee of No. 55 Jefferson avenue, Danbury, Ct., who in a vision March 17 saw her spirit father carry away her mother, and who awoke to find her mother dead in the next room, followed her beloved parents on the night of March 22d.

This second death has added to the awe and bewilderment of those who know of the strange events.

Mrs. Lee underwent an operation recently and her widowed mother, Mrs. Margaret Pettit of Brooklyn, came to nurse her. Mrs. Pettit slept in an adjoining room. On the night of March 17 Mrs. Lee suddenly screamed with terror and said to her startled husband:

"I just saw father come in here and go to mother's room. I heard him ask her to go with him. Then he reappeared, carrying her in his arms. He crossed the room and vanished. I am sure mother is dead."

Mr. Lee went to Mrs. Pettit's room. She was dead, a smile on her face.

Then the neighbors whispered that the vision gave promise of reunion beyond this life. Mrs. Lee firmly believed it, and it gave her great joy.

She said nothing of a belief in her own near death, but spoke of her parents' happiness.

NATIONAL RELIGIOUS JUBILEE.

Albert Fraser of Cincinnati, O., prominent in church and reformatory work, is busily engaged in mailing to the newspapers an address to the people of the United States, advocating a national religious jubilee, preceded by a year of prayer and preparation and a national religious revival. This address is signed by Rev. John Henry Barrows of Oberlin, Bishop William Croswell Doane of Albany, Rev. George C. Lorimer of Boston, Rev. Washington Gladden of Columbus, Rev. Charles F. Thwing of Cleveland, Rev. Theodore F. Cuyler of New York, Bishop C. C. McCabe of Fort Worth, Rev. William R. Nicholson of Philadelphia, Bishop Edward G. Andrews of New York and many other distinguished clergymen connected with various religious denominations.

As the object of the movement is to awaken a national religious revival, it proposes what is intended to be the greatest religious movement of the age; embracing as it does all religious denominations. The newspapers, secular and religious, are requested to participate in this movement.

Teacher: "What happens when a man's temperature goes down as far as it can go?" Smart Scholar: "He has cold feet, ma'am."

FRIGHTFUL EVIDENCE OF A HOPELESS STRUGGLE

Which a Boy Made to Escape From the Grave in Which He had Been Buried.

Under date of March 24 an Associated Press dispatch from Philadelphia says:

"At Mullica Hill, N. J., near here, the startling discovery has been made that a boy had been buried alive. An undertaker was exhuming the bodies of the members of the Smitzer family, who lived at Mullica Hill about 25 years ago, for final burial in this city. One coffin contained the skeleton of a boy, and its condition bore evidence of an awful struggle, after the supposedly dead body had been buried. The bones of the legs were drawn up, and the arms were extended across the face. The glass of the casket which had been above the boy's head was broken. The position of the body and the condition of the coffin indicates that the victim of a horrible mistake had died in terrible agony."

A BOY MEDIUM.

Rarely has the city of San Francisco been so stirred in a religious way as it has been in the last two weeks. The cause and leader of the revival is Master "Jack" Cooke, an English lad 13 years old, who commenced his ministry at the Howard Street Methodist Episcopal church without flourish of trumpets. Master "Jack" has been preaching since he was nine years old. He appears in the pulpit each night, preaching a sermon from whatever Bible text the congregation may select. After his sermon he stands up at the front of the platform in his boyish dress and announces that he is ready to answer any question about the Bible which may be asked him. He declares that he is inspired; that he is no more fond of books than other boys of his age; and that, in reality, his education has been less than the average. From San Francisco he expects to work his way gradually across the country to New York.

KIPLING'S NEW ANIMAL STORIES.

Rudyard Kipling is going to tell of "The Beginning of the Armadillos" in the May Ladies' Home Journal. Of course, Mr. Kipling brings to bear an irresistibly funny, but withal a highly ingenious, philosophy in describing the peculiarities of the armadillo. He evidently found enjoyment in writing these stories—he calls them "Just So" stories—for he has interwoven more inimitable humor into his account of the way by which the armadillos came into being, and the others of the series, than in anything else that has come from his versatile pen.

"FOREORDINATION."

(Suggested by an extreme orthodox faith sermon recently delivered at Palm Beach, Florida.)

By James T. Morrison.

If God for all eternity
Did foreordain what is to be,
What good of striving Heaven to gain?
Consistent reason teaches me
That if from time God did decree,
Effort must be in vain.

If Christ came sinners to redeem,
What need? Foreordination's scheme
Deprives his mission of effect;
Condemned for Adam's sin alone,
For none can Christ himself atone,
But only the elect.

"By nature, children all of wrath
God of His mere good pleasure hath"
To a chosen few been clever.
The rest from Him must separate,
To burn forever is their fate,
Ever and forever.

But I don't take that doctrine in,
Neither believe that man can sin
And dodge the punishment for crime
Each noble act hath its reward,
And Justice will for right accord—
I'll trust it every time.

More important than any of the great movements for the advancement of the fourteen hundred millions of human insects who inhabit this earth, more important than all of them combined, perhaps, is the present movement toward industrial combination, generally spoken of as the formation of trusts.

This extraordinary step in human social evolution must bring these results:

Abolition of competition, which political economy has hitherto held permanently essential to human progress.

Abolition of the individual, of individual prowess, as a factor in further human progress.

Compulsory control by government, that is to say by all the people, of all industries.

Inauguration of national and ultimately international Socialism. That is to say, a system of society in which all the affairs of men will be managed by the social organism for the benefit of the social organism and no longer by individuals for individuals, as our affairs are managed now.

Study this great movement of industrial organization. It is the most important on our earth now.—Editorial New York Journal.

Beth (whose elder sisters have just returned from abroad, at her devotions)—Please let papa and mamma live always—and, God, if you want to be happy you'll never have Minerva and Martha die, for they'd make you awfully ashamed in heaven, comparing things there with what they saw in Europe.—Judge.

Send for sample copy of our Song Sheet; 5 cents, postpaid.

SPIRITUAL ESSAYS

SPIRITUAL ANNIVERSARY.

By G. B. Stebbins.

The commemoration of a great event—the fifty-second yearly advent of Modern Spiritualism—is at hand. A few years ago I should have been on my way to some meeting where the Spiritual truthseekers were assembling. I then seldom missed these pleasant gatherings, but March winds do not now agree with the chills that make the body, eighty-three years old, shake and totter. With milder skies I may be out again; but I can only write a little today.

I have a veteran Spiritualist in Ypsilanti, a retired bookseller, a friend prized for many years. In his welcome letters he often quotes from books in his library.

In a late epistle is a word from Walter Scott, the great novel writer of Scotland and for the wide world.

Not long before his death he said: "I have been perhaps the most voluminous author of the day; and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which, on my deathbed, I should wish blotted out."

His manly statement of his fidelity to the truth, as he saw it; conjoined as it was with a large charity, is a shining mark for every seeker for spiritual life and light to seek.

In the spirit message from Florence Marryatt (Mrs. Frances Lean) republished in a late Light of Truth, she said:

"Men may laugh and scorn; that never has changed the truth, never will. It may retard it somewhat, but remember what one of our poets of this century has said:

"Truth is truth, and God is God,
And Truth the day must win;
To doubt would be disloyalty,
To falter would be sin."

A noble gospel of heroic courage from an English woman who seems to come down from her celestial home that we may hear.

Professor Hyslop lately spoke with brave sincerity at Columbia university advocating spirit presence and power, as great facts scientifically proved, before an interested New York audience, and was strongly, but not intelligently, criticised by the New York Sun.

H. Forbes Kiddle addressed a letter to the Sun, dated Feb. 17, 1900, from which is quoted a part of his fair and able summary of the views and facts of Spiritualism and its divine philosophy.

Mr. Kiddle says: "Even more disastrous to humanity than the notion of infallible revelation is the theological dogma of eternal damnation. This dogma, which the Sun also espouses, is the paramount curse of the human soul. It fills the prisons, makes bad men worse, disheartens the weak and faltering, casts a shadow of gloom over even the good and pure and is the source of most of the irreligion and rebellious atheism. Spiritualism has demonstrated thousands of times that this horrid invention of morbid theology is a downright lie.

"Beyond the grave there is a realm

of consequences wherein the soul pays a just penalty for the violation of moral and mental law; but the place of eternal torture which Evangelical Christianity pictures is more false than anything Munchausen ever told. And the worst of it is that this infamous doctrine still exerts its baleful influence in the after life. Myriads of poor creatures having this notion fixed in their minds linger in dread and doubt through sheer ignorance of the fact that just beyond the clouds which their wretchedness has engendered there lies a beautiful region filled with opportunities for the noblest education.

"The hypothesis of Spiritualism not only accounts for all the facts (and is the only one that does so), but it is further remarkable as being associated with a theory of a future state of existence, which is the only one yet given to the world that can at all commend itself to the modern philosophical mind. There is a general agreement and tone of harmony in the mass of facts and communications termed 'spiritual' which has led to the growth of a new literature, and to the establishment of a new religion. The main doctrines of this religion are: That after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh. That he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have been exercised and cultivated while on earth.

"That his comparative happiness or misery will depend entirely on himself; just in proportion as higher faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise. While he who has depended more on the body than on the mind for his pleasures, will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequel of his condition here. He starts again from the level of moral and intellectual development to which he has raised himself while on earth. Now here again we have a striking supplement to the doctrines of modern science. The organic world has been carried on to a high state of development, and has been ever kept in harmony with the forces of external nature by the grand law of survival of the fittest acting upon ever varying organizations. In the spiritual world the law of 'progression of the fittest' takes its place, and carries on in unbroken continuity that development of the human mind which has been commenced here. The communion of spirit with spirit is said to be only by thought-reading and sympathy, and to be perfect between those whose beings are in harmony with each other. Those who differ widely have little or no power of intercommunion, and thus

are constituted 'spheres,' which are divisions, not merely of space, but of social and moral sympathy."

Minot Savage says: "There is much trash that purports to come as communicated from the other world. At the same time there is a whole library of the noblest moral and spiritual teaching that I am acquainted with. I know one book, for example, the author of which was an Oxford graduate (Stainton Moses), who during a large part of his life was connected with the school board of the city of London, a member of the Church of England, where he began, and afterwards a clergyman in that church, who became a Spiritualist and a medium. His book ('Spirit Teachings') was written automatically, as he tells us, through his own hand. Sometimes in order to divert his thoughts from what he was writing, he would sit and read Plato in the original Greek, while his hand was at work on its own account. And this book, contrary to what people ordinarily believe, went squarely against his own religious creeds, and converted him before he got through; and it contains some of the noblest ethical and spiritual teachings to be found in any Bible in the world."

History teaches that the security of civilized society depends largely upon the popular faith in an immortal life. He, therefore, who obstructs the advance of any agency that tends to establish a rational basis for that faith is not only an enemy to the real welfare of the human soul, but is also guilty of treason against the orderly government of mankind.

THOSE ENGINES OF POWER.

As evidence of the majesty of the daily newspaper among the educational factors of the day, witness the episode of a few short months ago, when the united action of the daily press in San Francisco so quickly resulted in the raising of \$60,000 as a soldiers' welcome fund. Another illustration of this resistless tide of power was that munificent donation, so worthy of the generous state of California, when 4,000 tons of wheat were shipped from this city to the famine-stricken people of India three years ago.

These two instances of noble generosity, the fruit of united agitation of the daily press, shows what can be accomplished by those engines of power when working in a common cause. And this was accomplished not through the channel of co-operation, properly so-called. Those very papers, which were temporarily aiming for the accomplishment of the same purpose, in a single direction, showed plainly in the very midst of this magnificent success, all the evidences of cherished antagonism on all other lines, so characteristic of them.

Nevertheless we love to dwell upon these bright and shining instances of good results of the mighty factors of education, when acting thus under the momentary spell of partial co-operation. They are suggestions most significant, of what might result were these temporary seasons of co-operative effort—however partial and incomplete—to become permanent. The comparative benefit to the cause of suffering humanity, would even then be immeasurable. When will dawn the glorious day of redemption from this present thralldom? When will the daily press be ready to throw down the destructive weapons of worse than idiotic mutual warfare, each striving to crush the other, and unite in one prolonged and mighty struggle for the express benefit of almost countless millions of human beings, in all respects as worthy of life and its

sweet amenities as are the money gods; but whose very lives are being crushed by the frowns of fate instead of gladdened by the smiles of fortune?

Instead of this, what have we today? In answer to this question, witness the appalling picture set forth in the following

CONFESSIONS OF A NEW YORK JOURNALIST.

"There is no such thing as an independent daily press. We are all slaves. You know it and I know it. There is not one of you that dares to speak his honest opinion. I am paid one hundred and fifty dollars per week for keeping honest opinions out of the paper I am connected with. A man who would be so foolish as to write honest opinions would soon be out on the street, hunting for a job. The business of the journalist is to distort the truth; to lie outright; to pervert; to vilify; to fawn at the feet of Mammon; to sell his country and his race for his daily bread. We are chattels and vassals of rich men behind the scenes. We are intellectual prostitutes, and our time, our talent and our possibilities are property of other men."

The words of the above confession are quoted verbatim. They never would have been uttered, even by the most unscrupulous representative of modern journalism, had they not been substantially true. What a record is this for the improved humanity of the future to gaze upon! Ye journals of reform, the more you lose in the prospect of financial benefit, the more evidence of increasing necessity of proclaiming "honest opinions" for sluggish eyes, dull ears and dumb mouths, so slow to see, to hear and to speak the truth that helps to emancipate the world.

THOMAS H. B. COTTON.
San Francisco.

Pocket Library of Socialism

- 1.—WOMAN AND THE SOCIAL PROBLEM—By May Wood Simons. Shows that the emancipation of woman will only come with the emancipation of man through socialism.
- 2.—THE EVOLUTION OF THE CLASS STRUGGLE—By William H. Noyes. A historical study showing how socialism is coming.
- 3.—IMPRUDENT MARRIAGES—By Robert Blatchford. A masterly answer to the argument that "prudence" would help the laborer.
- 4.—PACKINGTOWN—By A. M. Simons. A study of the Union Stock Yards, Chicago: how nature and man are alike scientifically exploited.
- 5.—REALISM IN LITERATURE AND ART—By Clarence S. Darrow. Shows how the workers of modern art and literature are helping on the new social order.
- 6.—SINGLE TAX VS. SOCIALISM—By A. M. Simons. Shows the inadequacy of the Single Tax as a remedy for the evils pointed out by Henry George.
- 7.—WAGE-LABOR AND CAPITAL—By Karl Marx. The essence of the great philosopher's theory, in his own words.
- 8.—THE MAN UNDER THE MACHINE—By A. M. Simons. Tells how wage slavery began, what it is today, and how the workers are going to free themselves. A condensed handbook of socialism.
- 9.—THE MISSION OF THE WORKING CLASS—By Rev. Charles H. Vall, author of "Modern Socialism," etc.
- 10.—MORALS AND SOCIALISM—By Charles H. Kerr. Shows how popular ideas of morals are manipulated in the interest of the capitalist class.

Daintily printed, five cents each, post-paid.

Special offer—For one dollar we will mail forty copies of the Pocket Library, all of one kind or assorted, as preferred.

LIGHT OF TRUTH PUB. CO.

PRESIDENT JOHN SMITH.

The story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.

MISCELLANEOUS.

THE MORAL BASIS OF CIVIL ACTION.

By Z. C. Ferris.

I am aware that the Light of Truth is not a political paper. I am also aware that its readers are not of a class to be carried away by any one's political harangue. But I find them quite ready to give respectful ear to any one who has a reason to urge upon any of the political topics of the times; and, like the proverbial wise man, ready to receive wisdom without raising the question as to whether the messenger himself be wise or otherwise. For which, I think, they may esteem themselves.

Thus apologetically am I constrained to broach my theme, for the reason that I would lead the confiding reader into the cesspool of politics. Aye, I ask him to plunge with me (philosophically) in the very center and bottom of it, to see if we can not discover the reason for its offensive existence, if not the true remedy for its unsatisfactory condition.

Please allow me to reassure you again, gentle reader, that I have no ax to grind. And here we have the pith of the discourse on the surface at once, in this foregone conclusion that he who has political verbiage to unload is not a disinterested party. Why is it thus, and what the remedy? is the very question I would raise for your dispassionate consideration.

Politics has come to be a very unwelcome topic. It is as disagreeable to the writer as to the reader, perhaps, on the average. Why it should be so, is one of those questions which people are wont to give up, and cast contemptuously into the clutter room of so-called "necessary evils."

I am not content to grant that any evil is essentially necessary. I sincerely hold that all evil is the fault of ignorance, and wrong action resulting from ignorance. Hence I would earnestly seek the why and wherefore of "rotten" politics.

Analyzing the offensiveness of "politics" as it affects myself, I divide it into three distinct yet kindred reasons or savors of offensiveness, thus (1). Because of the foregone conclusion that he who interests himself politically does so for the behoof of his pocket-book, either directly or else is paid to talk for the pecuniary interests of others. To give ear is to grant the impudent assumption that one does not know in what direction his own financial interests lie. (2). Because of the spirit of antagonism that is at once aroused. We have but to catch the suggestion of the subject to be all up in arms in defense of our established view, as seen by the light of our respective pocket-books, fat or lean. At the first word the whalebone comes into the neck, the face becomes as brass, the gulleless blushes of manly innocence hasten to hide themselves away behind the ears, and we are ready to foil the shafts of all logic and moral suasion that we fear will not tally with the best interests of the p. b., as heretofore thought out and settled in our own minds. (3). Because of the general odor of rottenness that envelopes and pervades the whole subject.

It is now several years since a distinguished visitor to our country made this report of his observation: "Politics, in America, is so rotten that it stinks; everybody knows it, and nobody cares." The only difference between that time and now is that there

is a large and rapidly increasing party who really do care very much. That is to say, there is a large and rapidly increasing party who look at politics not through the pocket-book, but above and beyond it—a party who see in the pocket-book the clearly evident factor of corruption. There is a large and rapidly increasing party who are honestly and earnestly seeking a moral basis for civic action.

The word "party" is here used in the intrinsic sense, of a class of people holding the same view on an essential principle. Alas, the members of this party of social regeneration are as yet divided among a number of antagonistic political camps, and from mere force of habit, it would seem, wasting their energies and influence for good upon superficial issues that they well know to be inadequate and vain.

Happily there is an inherent weakness in superficial measures that is ever preventing their application, and it is not necessary to oppose what is in itself impossible. We can only wait until they wear themselves out, when the mind of the mass will be ripe for the unfoldment which is forcing itself on in spite of them.

While many are honestly and conscientiously seeking a policy that will strike the harmonies of equity and morality through the social fabric, comparatively few, as yet, come to a realizing sense of the true moral basis of civic action; though it is intuitive to all if they will but earnestly revert to it. It is, and can be, no other than the fundamental principle of all socialism, that in the good of the whole is the true interest of each.

Standing alone, this simple statement seems barren of practical application. But in the corollaries of it will be found the only possible solution of all inharmonies and difficulties. One of these corollaries is that the true interest of each is to seek for all the full measure of what he seeks for himself. This alone will reduce at once all iniquitous differences.

Z. C. FERRIS.

SOME INFERENCES FROM AURA STUDY.

All of our experiences—I prove to my satisfaction—are agents of adjustment to states, for expression in the nearby or remote future, and will be apparent in small, and in culminated circles of manifestations. When we comprehend this, and learn to use the knowledge thereby gained, to adjust ourselves to the wisely desired states, then we can employ the methods and cease to be manipulated.

Some persons seem to be like harps of many strings, and are as easily attuned to different keys as is a violin. Others are like reed instruments, that are not changed, only through the rasping process of varying the form of the reeds. The latter class are inclined to underestimate their eolian harp-like fellows, because they are so versatile; not realizing that many times some expression they deplore in them is the result of the adjustment to some state of their own, and harsh denunciations will as surely, through a merciless law, cloud-canopy the life of the denouncer, as the denounced.

Psychometrists know that one can, through passive attention, become en rapport with a person, as with a specimen, etc., and not only sense character traits and physical states, but may feel an impulsion to manifest the same expressions, mental and physical. The same is as true of a tendency, engrossingly considered apart from a personality.

On taking up a new line of work

several years ago, a peculiar bodily infirmity invariably followed, which it would take several days to throw off. I knew it was produced through the law of adjustment—but how? After months of experiment, and attentive study, I made this discovery, and then marveled over my former stupidity.

Immediately when commencing this work, my mind would be occupied with a person I had known in childhood, which the work somehow suggested; though I do not, as yet, comprehend why. And while I did not seem to dwell upon his infirmity, that was always so apparent, yet, really that proved to be the central thought, and my harp when the work was done was in tune for that kind of music. I adjusted to a different state after that and had no more trouble. We are so rarely attentive to the nature of our thoughts that it is no wonder that those persons of the stringed instrument type often have these strings attuned to mixed keys; and the results may be surprising and unaccountable to themselves and their friends; and, after a season, they may deplore the aberrant expressions in agony of mind. So patience and kind forbearance is a humane motto to employ at all times, for we know so very little of the springs of action.

I observe, in aura study, that when something impinges the sensation produced is easily stopped when in the section that I name mental and spiritual, but, when it reaches, and adjusts the inner or physical, that immediately bounds the body, then it becomes an impulsion to expression, characteristic of what is encroaching; and only a forceful decisive action, of the will in opposition, will hinder it; then, through cessation of thought, or engrossive attention, for a time, to the desired state, the sphere—body and aura—will be adjusted to it. The same is true when my own thoughts induce the same aura state.

From my own experience, I infer that very few are sufficiently wise, or are organized to engage in active reform, or detective work; unless the improved results they desire to bring about are so engrossive that the negative aspects of the work are almost or quite obscured by them; otherwise the reformers, after a period of such work, will need reforming also—the nature of the deplored expressions being peculiarly their own, and of which they may be as ignorant as the class they are trying to reform, is, of its moral discrepancy. According to the law of adjustment, those persons who have the happy faculty of making a standard of excellent conduct a central feature of attention, whether as individuals in private life or as public workers, are, more than all others, preparing this world for that elysian time when it will be comparatively easy for the eolian harp class of persons, even, to remain attuned to states of harmony and angelic expressions.

Then, for our own satisfaction, as well as others, how necessary it is that we try to adjust ourselves, at all times, to charitable states, and wisely philosophical living; when, if loving forbearance or wisdom will not prevent us from seeking out the character angularities in our fellows, we will hesitate forever, rather than attune our harps to that kind of music, even though at present they seem to us to be playing much out of tune. For, if we wait, doing our best to keep attuned to the grand Anthem of Life, we will accomplish more in the way of Universal Harmony than though we, in any way, tried to convince the world that our special method, however good, was the only one that would attune any life to the heavenly melodies. LISLE E. SAXTON.

AURAS AND COLORS.

The Rev. J. C. F. Grumbine has nearly finished a course of lectures in the Pierce building, Boston, after a season of great success in Washington. His work is done on undenominational lines, and he is a true and faithful evangel of the universal religion which he represents.

His theme on Sunday last was "Auras and Colors."

The pure white light of the central spiritual sun shines in the center of every man's being—from within outward—and we break it up and differentiate it, by our thoughts and actions, our life and character, even as the spectroscopic breaks up the sunlight. All shades of beautiful colors are created by a beautiful life. He who lives entirely in the sphere of evil creates an aura which is represented by black—though evil is not black, and light is not white.

He said: "How many of us realize that we do not have to go anywhere in order to be somewhere? We talk about this world as a vale of tears where we are permitted to remain for a time, but in reality, we are not fit to live in either world until we have learned to realize that we are spiritual beings."

He defines regeneration as the awakening of a new life in the will. The man who can exercise self-control touches the skirts of omnipotent power.

How else can we realize our own divinity, and take hold of omnipotence, save by informing the will with a new and diviner life, and giving to it an object worthy of its high mettle?

This is

"The living will that shall endure
When all that is shall suffer loss."

But at present men spend most of their will-power in fighting each other.

His argument for reincarnation is, not that we should be forever bound to matter, but that so long as we desire the pleasures of material sense more than the purity of spirit, so long as we prefer the finite to the infinite, and the relative to the absolute, just so long the law of reincarnation is a necessity. As free agents we must have what we desire. If our desires lead downward, down we go, and the depth of our fall is measured only by the quality of our desires.

On the other hand, if we desire to rise, the only power that can lift the everlasting gates is the power of a life made strong and pure by the living will.

Mr. Grumbine is a man of infinitely loving and sympathetic personality.

He objects to the word personality as belonging to the lower consciousness, but he makes one feel that his objection is not well taken.

He has the rare spiritual faculty of putting himself at one with every person he meets, taking the at-onement out of theory into practice.

The truth that is practiced takes root in the heart, when the truth that is preached flies away with the birds.

He is too deeply metaphysical for me, and I can not understand all he says. I remind myself of the old man who helped Emerson and Alcott in their gardens. He said to a Concord visitor: "Alcott was a great talker—talked all the time." "Well," said the visitor, "could you understand Mr. Alcott?" "No, I never could understand him, but I saw it enjoyed the old gentleman to talk and so I let him run on." In like manner I let Mr. Grumbine run on, and pick up what grains of gold I can.

He has other classes in the suburbs of Boston, and thinks of settling permanently either in Boston or Washington. FLORENCE M'GRAUGH.



CLAIRVOYANCE—WHAT IS IT?

(Bessie Russell Davies, in *Psyche*.)

We know fairly well what Clairvoyance can do, what we want chiefly to know is, "What is it?" What gives this power of clear seeing? is it a normal or abnormal faculty?

Personally, out of my own experience, I believe Clairvoyance is an abnormal faculty, although so constantly manifested in a seemingly normal manner, and without any special conditions being required to produce it. The logical conclusion is that if Clairvoyance is a normal sense, it would, as a matter of course, be always present, and at command, as our other senses are, more or less. Experiments and study clearly prove the power to be intermittent, even in the most highly developed and admittedly perfect seers.

There exists evidence of cases where second sight has shown itself positively and surely on one or two occasions, and then never again, and this without any special (known) reason as to why it should have appeared at all. There are many cases written of wherein the seer has only been clairvoyant when under the influence of mesmerism, in a trance, or the somnambulist state, while the subjects in normal or waking condition never in their lifetime ever saw other than the natural eye could see. Some people argue that the mesmerized subject sees only that which the operator sees or wishes his subject to see. To my thinking this argument is quite worthless, and held only by those ignorant of Mesmerism or psychical matters. The newest student of this science discovers that the mesmeric sensitive, when properly under control, very soon volunteers an insight clear and distinct into things far away and beyond mortal ordinary knowledge, and especially his own. A genuine sensitive once thoroughly developed, has a habit of starting off on his or her own account, and opening up new scenes, new things, new experiences, and springing fresh wonders upon the enquiring student.

In my former chapter I stated that Clairvoyants possessed what phrenologists term the "faculty of perception." The normal eyes are set wide apart, are large, rather deeply set, and are most frequently what are called grey eyes. The brows inclined to be square and prominent, and over them the faculty of causality is frequently largely developed. Careful observers will see an occasional flash like a red light gleam in the eyes, but which passes almost instantaneously.

I will here give a case in point:—

Many years ago, when quite a girl, we had a friend, a doctor, who with ourselves frequently sat in a circle, and was an ardent Spiritualist. He saw a great deal of me during my early development, and took a great interest in my Clairvoyance. I left the town where he lived, and came to London, so that for twelve years we never met. A married sister of mine whom the doctor had never heard of, went to reside near him, and during an illness she consulted Dr. B. He saw her several times, and was struck by a peculiar red gleam in her eyes, and at last said to her: "It is very strange how much you put me in mind of a young lady I knew many years

ago, but I have not seen her for so long as twelve or fourteen years. It is your eyes especially, and yours are the only ones I have ever seen besides my friend's with that peculiar light in them."

My sister said: "I don't think you could ever have known either of my sisters, as one is abroad and the other resides in London." The doctor said: "No, but your eyes and 'Bessie's,' though different in color, have the same peculiar light as though you have a lamp inside them, and you ought to be a Clairvoyant;" at this my sister exclaimed, "Ah! now I understand, you must have known my sister, who is clairvoyant, and I also see, but am not a Spiritualist." Mutual explanations resulted, and the red light or X-Ray of the human eye had brought about this.

The doctor has since told me that all his experience goes to show the peculiar similarity between the X-rays and Clairvoyance.

Now a further little story. My eldest and youngest child both have defective eyesight, and some years ago we took them to a famous oculist in London; he examined both carefully, and they visited him several times. I must here remark that from their earliest days both have given evidence of Clairvoyance! One day the oculist said he would like to examine my eyes; I laughingly said, "oh, my sight is perfect always." "Oh, is it! all the same, your girls, if I am not mistaken, inherit from you their defective sight!" "Very well," was my reply, "examine me!" He did, and put me through a most unhappy two hours' trial. At the end I said: "What have you discovered?" "Oh, that I am right!" "What, that my sight is defective?" "Yes, certainly!" "Then just as certainly you must be mistaken." We argued at too great a length to be mentioned here, but the last words of the oculist were, "Well, all I can say is, you are the most extraordinary family I have ever examined! And I can tell you that in your own case I should describe the sight as like the bellows of a concertina drawn out to its full length, deep into your head, almost to the back; that is the only way I can describe it to you, and I should like to take out this bellows and squeeze it to the front!" "No, thanks," I said, "I see all or more than I wish to do often, so we will leave the bellows as it is." I did not tell him that all my life I have been a clairvoyant.

The above is simply to try to prove that clear seeing is abnormal rather than a normal gift. By it we see clearly what is positively obscure and unseen by natural sight. That spiritual and occult objects are seen by it more easily than are physical objects, but its cause, and the reason for its possession, have never yet been clearly proved, although the gift frequently runs for generations in families, and in my own it has been for four—my grandmother, father, self and children, and though admittedly having no connection with Spiritualism, yet each one having the gift have unquestionably been "mediums."

Now then, Clairvoyance! What is it?

My own individual opinion is that it is our spirit vision, the sight our souls see with, and the same laws which make the positive and negative side in all nature, act through the individ-

ual, and make the seer a complete battery. The spirit being the positive, dominates the negative physical body, and through it manifests its superior powers. Clairvoyance therefore is an abnormal or supernatural sense, manifested in a natural way, and at times in normal fashion. To sum up, more or less, after all, an anomaly until such time as we know something more of ourselves and nature's laws.

MEDIUM STEPHENS WAS IN A CAGE AND VOICES WERE HEARD.

The following communication anent Spiritualism is published at the request of the undersigned. It is of interest because Stephens is the medium who was given so much notoriety last week by a party of young men who sprung flashlights on the seance. The Spiritualists continue to have an abiding faith in their medium because of last night's meeting. — Editorial in *Wheeling Daily News*.

Wheeling, W. Va., March 20, 1900.

Editor News:

Will you kindly grant me space in the columns of your paper to give a brief report of the test seance held at our home by Mr. Ernest Stephens, to the many readers of your paper, who are anxious to hear of the results obtained? Although the weather was exceedingly disagreeable there was quite a goodly number present. Mr. Stephens sat in a wire cage, six feet high, which was securely nailed to the walls in the southwest corner of the room, by the sitters. Three trumpets and a guitar were placed on a small table in the center of the room, fully five feet from the cage in which the medium was placed. The circle was so formed as to place a sitter on each side of the cage, the better to secure the medium. After prayer and singing we were greeted by "Cal," Mr. Stephens' guide, who, by request, floated and played on the guitar, finally letting it fall to the floor, immediately in front of Mrs. Arrick, Mrs. Allen and myself. We were sitting fronting the cage on the opposite side of the room.

The manifestations were grand throughout the entire seance, many remarkable tests were given, proving beyond a doubt the continuity of life beyond the grave and confirming that grand old Poet Longfellow in his assertion that

There is no death,
What seems so is transition.
This life of mortal breath
Is but the threshold
Of the life elysian,
Whose portals we call death.

The sitters, both skeptics and Spiritualists, declared by unanimous vote, that Mr. Stephens had vindicated himself to their entire satisfaction, of the false charges circulated so freely about him last week. And that the names of the sitters should be appended to the following statement and be sent to your paper for publication.

We, the undersigned citizens of Wheeling and vicinity, who have sat in the test circle held by Mr. Ernest Stephens, do hereby certify that he has honorably vindicated himself of all charges published against him, and has proven himself worthy of all respect and confidence:

E. S. Dillon and wife, Thos. McMillen and daughter, Mrs. Allen, C. W. Martin, S. K. Jaquay, C. W. Creighton, E. A. Mayer, Walter McMillen and wife, Thos. Stroup, J. J. Cusack, W. E. Mayer, C. A. Lydick, J. D. Lydick, W. E. Hoge, Chas. Krueger, Jno. Loeffler, Thos. Davis, Wm. Sutter, Alonzo J. Adams, Mrs. Sarah Weay, Mrs. Lura

Airrick, Mrs. S. S. Brown, Mr. S. S. Brown, Mrs. Serig, Mrs. Supler.
MRS. S. S. BROWN,
2219 Market Street.

THE CONSOLATIONS OF SPIRITUALISM.

An Original Anniversary Hymn by Dr. N. F. Ravlin—Composed March 14, 1900.

To the Tune of "America."

The silence of the grave,
With none to hear or save,
Is broken now.
Death is a vanquished foe,
Life reigns o'er mortal woe,
And casts a brighter glow
On radiant brow.

We know our darlings are
Not dead or gone afar
But stay near by.
They sing the glad sweet song
With all the happy throng,
That move in triumph on,
And death defy.

Hence we no longer fear,
For angels always near,
Cheer us along.
They scatter shades of night,
With blessed holy light,
That shines divinely bright,
O'er all the throng.

Now immortality,
Through vast eternity,
We shall enjoy.
Eternal life now reigns,
No more shall mortal pains,
Or cruel, galling chains
Our bliss alloy.

The radiant morn has come,
And we are all at home,
With those we love.
Shout the glad tidings round,
For we our lost have found,
And joy doth now abound
'Mid all above.

The reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what others are doing on that day.—*American Sentinel*.

"Nothing great was ever achieved without enthusiasm."—Emerson.

GRAPE-NUTS CURE.

Good Food Works Salvation.

"When I began the use of Grape-Nuts food for breakfast, I was suffering with nervous and stomach troubles. I found that Grape-Nuts furnished a nourishing, satisfying meal, that the stomach took to beautifully. I feel so much more satisfied and well-fed after a meal of Grape-Nuts, and do not have that disagreeable gorged and tight feeling in the stomach which so often used to accompany my meals when I was using other foods.

"This proves to me that Grape-Nuts food is a highly condensed and nourishing food which satisfies the system as no other food does, and causes no indigestion. It is a Godsend to all sufferers of stomach and nervous troubles.

"I have several neighbors who are using both Postum Cereal Coffee and Grape-Nuts, and they wonder how they ever did without either, since learning how good and beneficial they are. One lady has a family of growing school children. She says they use nothing else for their luncheon at noon but Grape-Nuts with milk. They all enjoy the food very much and feel well fed. She states that when the children come in from school, they are not starved for a piece of something to eat, as they formerly were when they lunched from all other foods.

"This has convinced her that Grape-Nuts food sustains the system longer than any other food. The fact that it is thoroughly cooked and ready for immediate serving is of great value, especially when one is in a hurry. Please do not publish my name." The name of this lady can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.—adv.

COMMUNICATION WITH THE DEPARTED.

By Ella Wheeler Wilcox.

An eminent divine recently avowed his belief in the possibility of communicating with departed souls. He was followed by two or more of his class, who made similar announcements of faith. It is difficult to understand why these assertions should seem remarkable, coming from students of the Bible—a book whose entire philosophy is founded upon spiritualism.

An orthodox young woman told me that she believed the dead returned to earth and spoke inspired words in Bible times, but had never been allowed to do so since then. She seemed to think the Creator's methods of manifesting Himself were subject to periodical fashions, and that spirit manifestations were quite out of date since the times of sacred history. But the universe goes on unfolding itself in very much the same manner century after century; it is only the ideas and habits of men which change.

However, to-day among the large majority of religious minded people a professed or secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the dead. Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even the believers are aware of, but it rarely comes through paid mediums.

My faith in unseen guides, who endeavor to protect and lead us, for our best spiritual interest, grows daily stronger. That these guides are not all-powerful nor all-wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced. They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses.

Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to the goal; and who has not felt the almost maternal touch of invisible wings and arms when selfishness has been overcome and the right road pursued.

It does not seem to me that these guides are the spirits of our dead friends, but rather beings who have been delegated to look after us from the hour of our birth—divine nurses, as it were—beings who have perhaps in other incarnations and no other spheres been associated with our lives.

"Mediums" have often in trance given me messages which were said to be spoken by the spirits of dead friends, but I never found them to be convincing. I think many of these psychic people hear and see things which are occurring in space about us and hear our desires and believe they are in communication with spirits of the dead when they are simply touched with thought forces.

We are often asked that if the dead can come back at all why they don't frequently return to aid, comfort and protect the dear ones who remain often to pass through the direst afflictions and misfortunes. This question I have answered satisfactorily to myself. We are pupils in college; the dead are graduates gone forth into the larger world. They may write, telegraph and telephone back to us on rare occasions, to give us their sympathy and assurances of their kind regards. They may even surprise us now and then by an unexpected visit. But were they to

come continually to assist us at every turn and tell us the answer to every problem we would never develop our characters, never acquire the education we are sent here to obtain, and they would not be able to go about their Master's business. Professional Spiritualists who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

God never intended any one, human or divine, to live another life. Nor did he intend us to peer and pry into the future constantly. I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which don't of right concern them, and making a mercantile matter of what does not pertain to that realm.

If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then if our dead have any messages to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar.

I am convinced that the souls of the departed do sometimes, though rarely, seek communication through these mediums because we have not established our own spiritual wires. But these "centrals" so mix the messages with their own thoughts and feelings that meagre satisfaction results.

As a study these experiences are interesting—no more; but it is through the medium of our own souls we must look for absolute knowledge finally.

I searched through strange pathways and winding

For truths that should lead me to God; But further away seemed the finding

With every new byroad I trod.

I searched after wisdom and knowledge—

They fled me, the fiercer I sought;

For teacher and text book and college

Gave only confusion of thought.

I sat while the silence was speaking,

And chanced to look into my soul;

I found there all things I was seeking—

My spirit encompassed the whole.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box, 25 cts.

W. E. BONNEY IN A NEW ROLE.

From the Blair (Neb.) Republican.

The leading editorials in the Republican this week are from the ready pen of Mr. W. E. Bonney, the able lecturer on sociological and spiritual questions, whose articles have frequently appeared in leading periodicals of America and England. We have no doubt but the change will be agreeable to our readers. The editor is thankful to Mr. Bonney, who kindly volunteered to take charge of the Republican during our absence at the Lincoln convention.

C. B. SPRAGUE.

OBITUARY.

Mrs. Rachel D. Foy passed to spirit life from the home of her son-in-law and daughter, Mr. and Mrs. H. R. Stone, of Smith Centre, Kan., March 23, 1900, aged 74 years and 3 months. Sister Foy embraced Spiritualism 42 years ago, and has ever since that time kept her lamp trimmed and brightly burning. Even at her age she was the life of any company where she happened. By her request, just before her death, the writer officiated at the funeral exercises.—D. W. Hull.

An Old Nurse for Children.

Mrs. Winslow's SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

OUR GREAT COMBINATION OFFER

A Library of The Best Progressive and Constructive Thought
—The Best Weekly and the Greatest Monthly—all for \$2.50.

By special arrangement we are enabled to offer our subscribers, new and old, who send in their subscriptions now the following combination offer:

THE COMING AGE for one year, \$2.00
THE LIGHT OF TRUTH " " " 1.50

Total, - - - - - \$3.50

All For the Price of \$2.50 Per Year.

Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Relfsnyder, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

The Spiritualists' Hymnal No. 2.

A COLLECTION OF NEW AND ORIGINAL SONGS AND HYMNS
—WORDS AND MUSIC—PREPARED ESPECIALLY FOR

25 Cents,
Postage 4 Cts.

SPIRITUALISTS' MEETINGS
* LYCEUMS, SEANCES, *
AND THE HOME CIRCLE

\$2.50 Per Doz.
Postage Paid.

By B. M. Lawrence, M.D., Author of "Celestial Sonnets," "Summerland Songs," "The Patriots' Song Book," "Temperance Melodies," etc.

PUBLISHED BY LIGHT OF TRUTH PUBLISHING CO.

PREMIUM PAR EXCELLENCE.

THE GENTLEWOMAN, a 32-page illustrated Woman's Journal, subscription price per year, \$1.00
THE LIGHT OF TRUTH, subscription price, 1.50

TOTAL \$2.50

We offer the "Gentlewoman" and "Light of Truth" for the subscription price of "Light of Truth" alone to all who ask for the premium BOTH FOR \$1.50 PER YEAR.

Send your subscription to this office.

SPIRITUAL SCRAPS.


An illustrated book of Experiences by the most eminent Scientists of Europe and America; also matters pertaining to the Spiritual Philosophy, Questions and Answers, etc.

Price, 25 Cts., Post Paid.

LIGHT OF TRUTH PUBLISHING CO.

The Metaphysical Knowledge

A new journal devoted to purely metaphysical thought, and if this is what you revel in, then subscribe to this new monthly. Fifty cents a year. Single copies five cents. One copy free. H. Archer Doty, Editor, 895 Park Ave., Baltimore, Md.



SAYINGS AND DOINGS
*** OF ***
Rev. Dr. Talkwell,

BY C. S. CARR, M. D., Columbus, Ohio, *****

"BUT WHEN THOU PRAYEST, ENTER INTO THY CLOSET."

Since Dr. Talkwell's departure from the ordinary church usages it has been noticed that he had omitted the usual stereotyped prayer. The time usually occupied by a spoken prayer has been devoted to absolute silence, sometimes broken by faint organ chords of a devotional character. Whether this omission was due to a change of opinion or not, has caused much comment. Last Sunday, after his regular report, he devoted a few minutes to the subject of prayer, which explains his conduct in this particular. He spoke as follows:

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

Now if these words do not mean that Christians should not pray in public places, either in their places of public worship, or on the street corners, what do they mean? If this does not mean that Jesus wished his followers to abandon the practice of public prayer, which was common in those days, and pray only in secret, what does it mean? How could language be made plainer? "When thou prayest," he does not say, sometimes when thou prayest, or, as a rule when thou prayest; but he states without any reserve or exception, "When thou prayest." His followers were bidden, not only to not stand on the street corners when they prayed, or in places of public worship, but to enter into their closets, and for fear even this express language might not be strong enough, he added, "and when thou hast shut thy door, pray to thy Father which is in secret."

How could Jesus have selected stronger or plainer words forbidding public prayer and commanding silent prayer? It would seem as if he foresaw that his words would be garbled and quibbled over and therefore determined to make them so direct and forcible that no learning could evade them, or stupidity misunderstand them.

Jesus nowhere else said anything to retract these words. At no time did he utter a syllable to modify this terse, unmistakable prohibition of public prayer. No man can quote a word that fell from the lips of Jesus that in any wise conflicts with his first declaration that prayer should be only in the privacy of the closet, with the door shut, in absolute secrecy. If Jesus did utter any words authorizing anyone to make prayer a public observance, who will quote them for me? Who will tell me where they may be found?

Last Sunday night I attended church. When I stepped off the street car a crowd of people were assembled on the corner of the street. A man stood on the street corner praying very loudly. I could hear every word he said across the street. After he had finished a woman began praying. Arriving at the church a trifle late, I was stopped at the door because a man was standing in the pulpit praying. A large congregation was assembled. My indignation at the flagrant violation of the reasonable admonition of Jesus which I had just witnessed on the street corner was not cooled when I reached the church. But here I was compelled to stand fully eight minutes to witness another disobedience equally as great. I kept asking myself: "Have these people ever read the sixth chapter of Matthew?" Not only were they praying on the corner of the streets, not only were they praying standing in the synagogues, but they were ignoring every-

other thing that Jesus said about prayer.

Jesus said: "Use not vain repetitions." They were using vain repetitions—repeating words that could have no other possible use except to please the vanity of those who like to make or hear eloquent prayers. Jesus said, "The heathen think they shall be heard for their much speaking. Be not like unto them, for your Father knoweth what things ye have need of before ye ask Him."

To leave no room for cavil as to what he meant by "much speaking" he proceeds to give them a prayer which contains just forty-five words (revised version). These words could be uttered easily in half a minute. Could I believe my eyes when I saw these followers of Jesus standing to pray in exactly the same places he forbade them to stand? Could I believe my ears when I heard these men saying exactly the things which Jesus forbade them to say? Could I believe my senses that I was living in a country where the words of Jesus are held sacred, walking in the streets of a city where the name of Jesus is placed above all other names, standing in a church dedicated to the propagation of the doctrines taught by Jesus? Could I believe my senses that I was actually a spectator to such public and unprovoked, premeditated disregard to the gentle words of the Master they profess to follow?

As I stood there with uncovered head waiting for this man who was standing in the synagogue praying, I could not help recalling, not only the words of Jesus on this subject, but his practice. It is said of him, "After he had sent the multitudes away he went up into the mountain, apart, to pray. And when even was come he was there alone." How exactly this example of Jesus was reversed. This man did not send the multitude away to pray, but on the contrary he called them together with the deliberate intention of praying before them as soon as they were assembled. And again: when Jesus came with his disciples "unto a place called Gethsemane," he said unto the disciples, "sit ye here while I go and pray yonder." And when he came back and found his disciples sleeping he said: "Could ye not watch with me one hour?" "Again a second time he went away and prayed. . . . and he came again and found them sleeping." And on another occasion it is said, "and in the morning, a great while before day, he went out and de-

parted into a solitary place, and there prayed."

These glimpses of the habits of Jesus are sufficient to show that they were no idle words he uttered when he advised his followers to pray in secret. It seems from this that it was the custom of Jesus to go apart even from his disciples to pray. In other words, he practiced what he preached on this subject, as well as on all other subjects.

But some will say, how is this, Dr. Talkwell, did you not pray in public when you was our pastor? Yes, I did, and I used to justify my conduct by referring to those few occasions when Jesus was suddenly confronted by some great grief or agony, as at the grave of Lazarus and on the cross. He gave utterance to a mere sentence or exclamation which I had been taught to regard as examples of public prayer. And also that last meeting of Jesus and his disciples just before his arrest, when alone with his chosen few he offered a prayer. Yes, like a drowning man I grasped at these straws to save the church traditions, but I did not fully realize in doing so I was setting aside the plain teachings and the plainer examples of Jesus on this subject.

I have come to believe that Jesus was right. Prayer is necessarily a private matter. It is communion with God. The secret place, where all the world is shut out, is the only appropriate one. I do not like to parade my domestic affairs in public. Such things seem too sacred for such use. How much more ought my communion with God to seem too sacred for public assemblies and street corners? When I really have anything to pray for I do not want anyone to hear but my Father. It is only when I am making a perfunctory prayer, that I can make it fit for others to hear. I pray no more to the public. I pray only to God. It is my new work that has changed my views on this subject. I have something to pray for these days. I need help now. When I was the prosperous pastor of a prosperous church I prayed toward the source of my prosperity—the church. I am working for my Master now, mostly. It is to him I pray. I do not need a public place or assembly for such prayers. I have found the privacy of the closet to be all that Jesus recommended. And I begin to understand that the street corner and the synagogue is no place for sincere prayer. Yes, I believe that Jesus was right about it after all.

Next week I will speak about public fasting.

**Golden Gleams From
The Heavenly Light.**

Late Editor of the Springfield (Mass.) Republican.

119 pages. Price 30 cents; postage 3 cents.

This is the fifth book from the Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth.

The scenes and life in the upper spheres are of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of spirit life.

Contents—A Visit to an Art Gallery in Heaven; Union Meeting of the Clergy; Reception Given to the Emancipators by the Emancipated; Reception Given to Harriet Beecher Stowe; Interview With Jay Gould; Obstacles to the Development of the Inhabitants of This Life of the Spirit; Interesting Scenes Witnessed at Spirit Birth; One of the Weights Which Menace Our Nation; The Roman Catholic Church; A Visit to Lincoln; A Visit to Leland Stanford; Two Ways of Understanding Prayer; My Wife's Transition; An Interview With Lucy Stone—Her Present Ideas of Woman Suffrage; The Spiritualistic Field as I See It Now; Mental Therapeutics; In the Realm Celestial (the Seventh Sphere); The Dedication of General Grant's Tomb as Seen by Spirits. For sale at this office.

MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the different parts of the body are evolved from protoplasm.

Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded.

The evolution of the five senses of sight, hearing, taste, smell and touch are treated. Some of the limitations to his power for building his body, caused by heredity and environment, are noted.

The importance of right gestation and healthy inheritance are also emphasized. Among the topics treated are:

Brain Building; Atrophy of Organs; Abnormal Limitations Produced by Tobacco, Alcohol and Gluttony, Sex Excesses, etc.; the Tainted Monad Transmitted by the Debauched Father in Impregnation; Building of the Spirit Body Within the Physical Body; Withdrawal of the Spirit Body, Called Death; Defects in the Spirit Body—How to Overcome Transition; Origin of the Ego; Thinking in Heaven.

This book contains much to instruct the rational thinker, and to open the mind to the study of man on the lines of evolution which are accepted by the ablest scientists of this age. Price 10 cents; postage 1 cent.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25c.

**The Pathway of the Soul
Through Form Life.**

BY AN ORIENTAL SPIRIT.

Presentation scene given through clairvoyant poems of the occult world—the Buddha Star; the Coming of Buddha; the Coming of Brahma; the Coming of Osiris; the Light Eternal.

This pamphlet treats of that form of re-embodiment which begins with crystal and ends with man.

The Ego—a spark from the Oversoul—seeks embodiment in matter. It rises from grade to grade through crystal, vegetable and animal forms, and has its culmination in man.

At physical death in the human, it enters upon an endless life of personal experiences and evolution in the interstellar realms.

The poems are also able productions upon the themes treated, and will absorb the attention of the reader. The whole book is the result of fine spirit inspiration.—Publishers. Price 10c. For sale at this office.

"THE HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 25 cents. For sale at this office.

Interviews With Spirits.

BY SPIRIT SAMUEL BOWLES.

Mrs. Carrie E. S. Twing, Medium.

207 pages, 8 vo; paper, 30 cents; post. 4c. If one wishes to learn how spirits live and how social life and education are carried forward in the spirit world, he should read this book.

Mr. Bowles had a happy faculty while on earth for writing pen pictures of events. In this work he shows the same skill in presenting pen sketches of life in the spheres.

He visits over sixty spirits in eight different spheres, describes their homes, their occupation, their mode of life; he converses with them and reports their conversations in a colloquial and dramatic style which is very fascinating. For sale at this office.

THE PEOPLE OR THE POLITICIAN?

By R. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 60 pages, 10 cents.

For sale by the Light of Truth Pub. Co.

PSYCHOMETRIC DICTIONARY—A definition of the influences perceived by sensitives, by the author of "Higher Reforms." 25 cents.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

EVIDENCE OF SPIRIT RETURN IN 1854.

My strongest evidence of spirit return and presence came to me many years ago. In early life I joined the Baptist persuasion, and was very zealous in that cause for a number of years. In 1854 I first learned of a spirit circle being held close by my own residence; curiosity prompted me to seek admission. It was granted me. I was then in the restaurant business, where a young brother of the same church came for his daily lunch. The day after my first visit to the said circle, I related my experience as best I could, and the wonderful things I witnessed, to my brother, John C. Reese. He promptly cautioned me to beware, he had heard of the chicanery and fraud, and further said there is nothing in it but electricity, and magnetism, and if there is anything beyond that it is of the devil.

I said, Brother Reese, I am not willing to attribute all that I can not understand to the devil. Last night I saw a table moved by the laying on of hands. The tables in the saloon where we then were are stationary, but there was close by a tripod stool. With some persuasion Brother Reese consented to place his hand with mine on the stool. A lad of my Sunday school class being present, he also placed one hand on the stool. Our object was to see whether we could not move the stool. We were green and only placed one hand on the stool. In less than five minutes Brother Reese's hand began to tremble; the force becoming stronger, the stool was pushed away. Brother Reese became frightened, and turned red in the face. I urged him to be calm, that we might see the outcome of it. The hand made signs to write. I asked and it patted the table, yes. "Oh," said Brother Reese, "how can it write with my left hand?" The power immediately went to his right hand. I procured paper and pencil and placed Brother Reese at the table, when at once the hand rapidly wrote: "Why be so doubtful? Did not St. Paul say, 'believe all things, doubt nothing?' God is true, the Bible is true, and spirits come to teach you truth; why not hear them? You must take up your cross—no cross, no crown.—Adoniram Judson."

While this writing was going on there was a great pressure on Brother Reese. When the message was finished the pencil dropped, and the power gone. Methinks I can yet see the startled and confused visage of Brother Reese after this occurrence. The first word he said was, "Well, I did not understand this; there really is something in it that I did not know."

All this occurring in a public place, the opportunity to seek further was inconvenient, so we determined to go to my private apartments the next night. Our great success of talking with the spirits would allow us a happy talk, but we were chagrined and disappointed.

We sang, waited and prayed for a full hour, but not a rap given, and not a muscle moved; tired and disappointed, we gave it up, convinced that we did not know as much as we thought.

In a few nights thereafter we seated

ourselves again at the little table. In a short time Brother Reese's hand was controlled to write the following:

"Christ is all, in all! He was with me when on earth. I labored in his cause. And many happy hours I spent in his service. But I relinquished his service for that of a more attractive master, but I found no comfort in his service. I left for the field of missions and labored in the distant land of Burmah, without that love of Christ that is so necessary; I had many things to encounter, many difficulties to meet which you at home never think of. I was tempted; I listened, I fell; went to my Maker, repented truly and was forgiven; now I am happy, you will bear me witness. God will take care of the missions.—(Signed) Abbott."

We had heard of Adoniram Judson as a grand missionary in Burmah, but never had the pleasure of seeing him, but of Abbott we had never heard. Just how to find out whether such a man as Abbott had been a missionary in Burmah, and what he meant by being attracted by a more attractive Master, and what caused his fall, we tried for some time to find out; we had to use great caution for fear of the church, for just a little while before the church took action to send me to college to study for the ministry. At last I asked an old deacon whether the Baptist Missionary society had ever employed as missionary a man by the name of Abbott. He replied, "Yes, but he is dead." What was that brought against his character? "Oh, he got to drinking." Here we had a corroboration of the truth of this message.

I will relate one more that was in our first investigation, especially startling to Brother Reese and myself. It was as follows: "God be with you, dear friends, and His holy spirit attend you; dear friends, be faithful not as formal Christians, but walking in the light of revelation. The word of God take as a true guide, and be governed by it in all your actions; view it in all its spiritual light, and by the monitor you have within you. God sends his spirit to direct us when we show a disposition to learn. When on the earth I loved the work of my Master; oh, how delighted I was to get a number of my colleagues and talk about my Savior and his work! I was delighted in his cause, and truly spent many precious and happy moments in his service in Kidderminster and surrounding localities, and many are the garrets we have ascended and many the cellars we have descended to carry the bread of life. Oh, the poor of that place, some perishing! My friends, would carry biscuit and any article of comfort, and while we would administer to their bodily wants, we would impart some comfort from that word abounding in comfort.

"Many of those poor, ill-fed and ill-treated creatures would turn from their apparent apathy and with tears in their eyes would first thank God; then when voice and utterance failed, would stretch out a thin and palsied hand as a token of their kindly feelings towards us; with nature almost gone from them they could not otherwise express their gratitude.

"We gave the bread of life to those

who stood in need, and in doing so we made ourselves and all around us happy. More I would say, but I forbear for the present.

"I am the author of many works which, by the blessing of God, have been productive of good. If circumstances permit I will use mediums for the purpose of adding more in the love we bear for our Lord and Savior. Let us be always working.—Richard Baxter.

"Departed from my temporal cares in the city of London in the year sixteen hundred and ninety-one."

This message was tipped out on the alphabet card, the spirit could not control to write. Any defects in the message are due to my incapacity to quickly catch the words. Neither Brother Reese nor myself had ever read much of Baxter's works, and we knew not when he labored and when or where he passed away. We had no encyclopedia at hand, and we much desired to find out the verity of Baxter's message. We had to be discreet for fear of the contraband material we were then hurling into space. So we wrote to the Philadelphia Sunday Dispatch, which published a column of answers to the people's questions. The next issue of the paper confirmed Baxter's message.

This and many other messages that came through Brother Reese's hand convinced us that there is an open door between heaven and earth; all our preconceived notions were swamped. In two years after this period I was excluded from the church for teaching heresy. Brother Reese had better luck. Before he was excluded he passed on to the higher life in the 21st year of his age, where the church can not reach him.

The evidence we then had of spirit return became to me an impregnable foundation, a source of truth and solid comfort.

JOHN A. HOOVER.

Moorestown, N. J.

JERSEY LAW 191 YEARS OLD USED AGAINST A PALMIST.

When the grand jury reaches the case of Mrs.—otherwise Madame—Stella Phillips, fortune-teller, clairvoyant and palmist, arrested at Hackensack, N. J., charged with securing money from Inez Backus, colored, it may have some queer laws to consider.

Justice of the Peace Cummings committed Mme. Phillips on the charge of obtaining money under false pretenses. He would not listen to Prosecutor Stagg when the latter wanted to press a charge of sorcery against the palmist.

But the lawyer insists that he is right, and the laws made in 1709 and never repealed may yet figure in the case. These are the more interesting of the extracts from the statutes in question:

Any person who shall pretend to exercise or use any kind of conjuration, witchcraft, sorcery or enchantment, or pretend, from his or her skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found, shall be guilty of a misdemeanor.

All persons who shall use or pretend to use, or have any skill in, physiognomy, palmistry or like crafty science, or who shall pretend to tell destinies or fortunes, shall be deemed and adjudged to be disorderly persons.

There are few wild beasts more to be dreaded than a talking man having nothing to say.—Swift.

ORTHODOXY ON TRIAL FOR ITS LIFE.

Rev. Carl F. Henry of the Cleveland (O.) All Souls' Universalist church, has delivered a sermon on the subject, "What Shall the Church Do to Be Saved?" in the course of which he uttered some things, like, for instance, the following:

"The first stipulation is that the church is not wholly clean and honest and true, but is denying Christ in the lives of many of her priests and people.

"It is charged, in the second place, that the church is not, like its master, the friend and champion of the poor. It has thrown sops of charity to the unfortunate, but has not defended their rights. The church has stood by and seen the rich become richer, and the poor poorer, and has lifted no voice in defense of the weak in their battle with the strong.

"Though the saloon is in politics and almost directs politics, though it is permitted and protected by the law, only 1 per cent of the voting membership offer any protest, while the other 99 per cent vote the same ticket that the brewer and saloon keeper vote, and for the candidates that the brewer and the saloon keeper nominate.

"I must perforce conclude that Christianity is on trial for its life. It has survived the storm of theological skepticism and proved itself to be based historically on the rock. It has nothing further to fear from the assaults of unbelief. The new adjustment is creating a belief that makes atheism absurd. But if Christianity would survive it must demonstrate its ability to meet the demands that men have a right to make of a religion for this day."

"A crowd of Copeland county (Kan.) politicians broke the rule last Sunday night and went to church," says the Kansas City Journal. "When the contribution box reached them the one on the end threw a silver dollar in it, and turning to the others, who were digging in their pockets for some change, he said: 'Never mind, boys; this is all paid for!'"

No abilities, however splendid, can command success without intense labor and persevering application.—A. T. Stewart.

COFFEE vs PREACHER.

"People Poisoned by Coffee Should Leave It Off."

"I have been a great coffee drinker for years and it has kept me in a bilious condition, with more or less neuralgia, as the result of general ill-health produced by coffee drinking. I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects.

Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time.

"People who are poisoned by coffee should leave it off because when one sins against his body, he dishonors God, 'for our bodies are the temples of the Holy Ghost.' It would seem that any one conscious of the bodily distress that coffee brings, would have no trouble in leaving it off when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South Corpus Christi, Texas.—Adv.

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
 305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.
LUCY M. HULL-SMITH, Ass't Editor.

Vol. xxvi. April 7, 1900. No. 14.

TERMS OF SUBSCRIPTION.

One year\$1.50
 Six months75
 Three months35
 Single copies05
 England or Europe 2.00
 India or Australia 2.50
 Obituary notices of five lines inserted free; 10 cts. per line over that number.
 Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-second street; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Chas. McDougall & Co., 55 Washington street.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Governor Murphy of Arizona says that he thinks the prospects for that territory becoming a state next year are good. He has been in Washington for some time urging Arizona's claims upon congressmen.

Young men who receive the rebuffs of girls who decline to receive their attentions because they refuse to sign no drink pledges, might neatly turn the tables by declining to pay attention to girls who bedeck their headgear with slaughtered birds. The vice of intemperance is bad, of course, but it is not much worse than the hideous vanity which sacrifices the choristers of the forests for its gratification.

THIS IS NOT BENEVOLENT ASSIMILATION.

A late copy of a paper printed in Manila, P. I., tells of a case tried there in one of the local courts which will be interesting to those engaged in the glorious work of dispersing the fogs of superstition and religious fanaticism from the minds of men. Briefly stated, the facts were as follows:

A Manila man of considerable fortune bequeathed on his deathbed \$6,000 to certain Romish priests under a promise from them that within a stated period of time the legator's soul should, by the aid of prayers, masses, etc., be passed safely through purgatory. At the end of the time agreed upon the priests presented their claim for the money, but the heirs to the dead man's estate contested their claim and the matter went into the local courts, in which it was held that as the priests could neither produce the soul of the dead man, nor any evidence that they had fulfilled their part of the contract, the case was decided in favor of the heirs. It was the opinion of the writer of the article that this decision would govern the rulings in future cases of like character.

"The estimate placed upon Mr. Sheldon's experiment will generally be that it was a failure as a newspaper and not above the average as a religious paper."

So in one sentence Charles K. Hudson, editor of the Topeka Capital, sums up his opinion of Rev. Charles M. Sheldon's attempt to run a Christian daily. Mr. Hudson marks his resumption of the paper's management with an editorial which indicates that the stockholders who opposed a continuance of Mr. Sheldon's policy have won the day.

SOME PROPOSITIONS UNDERLYING KING SOLOMON'S MINING COMPANY.

The prejudice existing in some quarters against mining operations has some basis, because under the guise of a legitimate and profitable industry many rank swindles have been perpetrated on unsuspecting people. Nevertheless all great enterprises of whatever nature have suffered from these drawbacks, and yet every one of the public and private blessings to our advancing civilization has beat its way to the front. Take for instance, the development of railways and water courses. There is underlying the proposition for a railroad the ever-present suspicion and antagonism which fear some kind of swindle, and sometimes swindles are perpetrated in such an enterprise. But the general enlargement of natural resources, the cementing of otherwise impossible mutual interests in the way of transportation and convenience to the farming and manufacturing communities tapped by it, eventually justify the railroad and it becomes a necessity.

Now this, in brief, is the history of every great public and semi-public enterprise. Carried into the mining business the same principles and the same history hold good. Every one of the great dividend-producing mining properties of the world has passed through the same experience, and they have all succeeded. Our gold, silver, copper and lead mines are as necessary in their spheres as are the railways in theirs, and when managed properly are more certain of successful operations than the railroads, because the element of competition is not so marked. There need be no prejudice against such enterprises, and happily there is none. It is generally the isolated individual or community that suffers from misplaced confidence. There is just as ready and willing a spirit manifested to invest in legitimate mining or railroad projects as there ever was, but the mine has the advantage because the field is not overrun. We have heretofore asserted that mining is the one bona fide honorable business, in that the products of men's labor and ingenuity are not extracted from other men's labor and ingenuity. The province of the mine is to transfer natural wealth to the various avenues of industry demanding its special product. If it be a gold mine or copper or lead or zinc mine, there is always a ready market, a steady demand governed by universal laws, for its product. Added to this are the indispensable adjuncts of the work of mining, such as the smelter, chemical works, power, etc., which do the work of transforming the virgin rock, analyzing and separating its component parts into marketable values, ready for transportation.

Now all these elements are bound up in King Solomon's mines. Developments have already been made to the amount of \$150,000 outlay. The natural wealth of the properties is fairly well known, and what is unknown is certainly on the profit side of the proposition. Events will surely determine this. But what is known is sufficient to warrant the outlay of a quarter of a million of money in their development, the building of a smelter, chemical works, and thirty miles of railway. This proposition is known to be no more of a risk than the building of the Hocking Valley railroad in this state, or any other great transportation line that carries the produce of mine, farm, or city to the world's markets. As in the building of a railway natural commodities, like sand, gravel, stone, easy gradients, etc. are always potent factors in construction and maintenance, so power

in driving shafts, running levels, cars, machinery, etc., is a vital factor in mining. The properties under consideration are enormously enhanced by the possession of almost unlimited water power, which costs absolutely nothing. All that is needed are the dynamos to generate, if need be, 50,000 horsepower at Woodberry creek, sufficient to run every drill, wheel and car for a radius of thirty miles.

We ask our readers who contemplate an investment in this enterprise to seriously consider the ideas here set forth. There is no call upon any man or woman to lay out a dollar for which there is not more than an equal return. There are honorable and sagacious men pledged by every interest that can actuate honest industry, behind the work. The half has not yet been told of the deep and wide purposes involved in the enterprise. These will come about as time proceeds, and the world shall yet know of one gigantic enterprise in which selfishness is not the controlling spirit and doctrine of conduct.

We are placing a block of the stock at twenty cents a share, and this is a loan which the company asks of its friends, to be returned faithfully and to the last cent.

Money is needed, and it is piling up in the company's treasury, to be used in wrenching from those grand old mountains the metals that shall make King Solomon's mines known the world over. Spiritualists everywhere have a vital interest in these developments, and as the years go by not one of them who has added his or her name to the work will have cause to regret, and they should act promptly, for the price will go to 50 cents a share in the immediate future, and we predict that before another Christmas it will reach its par value. The work is a success and is bound to take rank amongst the greatest of lode mining enterprises.

A CATHOLICON FOR THE LOVE RABIES.

Fliegende Blaetter offers the following prescription for the disease which, if not checked, generally leads to chronic alimony and other inconveniences. The complaint goes under the name of love, thus degrading a noble sentiment.

Mr. Lovesick, a bookseller, was very much in love with a very pretty and young lady physician, Miss Anna V. Clever. At last, after very painful irresolution, he gathered all his courage together and composed the following letter:

Adorable Miss Clever:

It is only with a stormy and beating heart that I make bold to write a few lines to you. Since I became acquainted with you three weeks ago a real fever took hold of my whole body. Sleepless, and while awake, I dream only of you, always of you. With a burning head and trembling, frost-cold hands I write to you. I implore you, I beseech you, be mine.

Yours faithful unto death,
 JAMES LOVESICK.

Twenty-four hours later the unhappy lover received an envelope which contained a note with the following contents:

R.
 Chinin. sulf. 10.0
 Extr. gent. 2.1
 Syr. cort. aur. 20.0
 Chloroformi 5.0
 Ol. hyosclam. coct. 20.0
 S.—To embrocate.
 S.—One tablespoonful every hour.

ANNA D. CLEVER.

There was also a bill inclosed for \$5.

THE NEW LIGHT.

A weekly paper advocating the Collective Ownership of the Means of Production and Distribution and Supporting the Social Democratic Party. Yearly subscription, in advance, fifty cents. Make remittances payable to E. E. Vail. Address, The New Light, Port Angeles, Wash.

WHAT WE SEE.

We see that "Ireland sees McKinley" again and Captain Leary has been ordered removed from Guam—charged with too much interference with religion.

That Sister Catt and Sister Crannell, for and against the question, "Should Women Have the Ballot?" have said their say at a recent meeting of the Nineteenth Century Club in New York City. Sister Crannell opposed the proposition, saying: "Leaving out woman suffrage entanglement with free love at the beginning of its career it has since been the tool of the Mormons in Utah, and if every woman suffragist is not a Socialist, all Socialists are woman suffragists." Sister Catt retorted: "While I do not say that all anti-suffragists are gamblers, drunkards, and horse thieves, I will say that all of this class are anti-woman suffragists."

That the American Bible society having sent out a circular begging for funds to pay the expense of placing the Bible amongst the Catholics of Cuba, Porto Rico and the Philippines, "Our new possessions," an American Catholic retorts that the people of these islands have had the Bible as long as we have, and have more faith in it than the majority of those who are going to teach it.

That while this is a brisk truth it looks at this distance as if the Catholic had laid himself open by his reply, judging from the opaque ignorance and superstition of the natives.

That Rev. C. H. Parkhurst, on behalf of the New York Society for the Prevention of Crime, after sarcastically lauding the effort of the district attorney to purify the drama, calls his attention to a number of wide open dives, and says: "Wallack's theater with 'Sapho' on its boards is heaven compared with what you are going to find in the resorts subjoined, and Olga Nethersole a very angel, halo and all, compared with the young women by whom you will there be welcomed and entertained." Dr. Parkhurst certainly does make some pointed remarks at times.

That a Philadelphia bacteriologist who made a microscopic examination of the train of the walking skirt of a woman of that city, found it contained "two hundred thousand germs—many bearing diphtheria, pneumonia and tonsillitis—also collections of typhoid and consumptive germs."

That another great victory is reported from the Philippines, Aginaldo's infant son is dead.

LISBETH.

This splendid work by Mrs. Carrie E. S. Twing will soon be out of press. It is a book that is worth far more than the subscription price, and should be read. It is only one dollar per volume. Orders should be sent to this office.

We could print a few letters like the following were there not other and important matters constantly obtruding: A subscriber of the Springfield Republican stopped his paper on account of its attitude on the Philippine question. Now he writes: "But I am lonesome for its other features, and I am a wee bit curious to hear your comments on the recent hypnotism of Hay. So here is a dollar; and for it send me the Weekly Republican for a year, or until I get sick of your Philippinics, or until you are jailed for high treason. The last will not happen, but I wish it would."

SIGNED EDITORIALS.

A NATIONAL PURE FOOD COMMISSION.

It has been proposed to establish a national commission for the purpose of inspecting all prepared foods and drinks, for the purpose of ascertaining their purity. The alleged purpose in doing this is to protect the people against adulterated foods and drinks.

It certainly is the true function of law to protect the people from harm. Anything prepared for the people to drink, eat or take as a medicine is capable of doing a great deal of harm. The people are not supposed to know enough about these things to detect fraud always.

But if such a commission be appointed, great care should be taken lest more harm than good is done. To allow such a commission to proceed in their own way to examine different foods and drinks, medical compounds and local applications, would be to pass over into the hands of a commission an arbitrary power of very dangerous proportions. This commission might take one preparation and postpone the examination of another preparation, thus practically singling out those they wished to injure and allowing others to escape by simply delaying the matter.

When it is found that any substance enters into the composition of a food or drink other than what appears in the name or formula given, nothing further should be done than to compel the manufacturers to make a plain statement of this on their label. In case nothing is found in the product other than what ought to be there, this statement should also be made on the label, on the authority of the commission.

But nothing should be prohibited. If aloes is found in beer, instead of hops; if crushed rice is used instead of malt, let it be so stated on each package or bottle, but do not prohibit the sale of the same. If people wish to buy beer composed of aloes and crushed rice, let them do so, only let them know exactly what it is they are buying.

So with all food products. If glucose is used instead of sugar, or tartaric acid instead of lemon juice, the simple statement of the fact on the label is enough. If opium or whisky is used in disguise in any medical compound, let it be so stated, but nothing further done about it, at least by the commission. It should be their function simply to take up, in arbitrary order, all things of this nature offered for sale, and expose the formula or ingredients in such a way that every one using it will know exactly what he is buying.

This commission should be under heavy bonds, in order to make them responsible for the accuracy of their judgments. If the manufacturer of any product is damaged by their analysis he should be able to secure full remuneration for damages suffered. This would compel the commission to be very careful in their conclusions, and establish over the public the best possible safety as to the nature of the things they were using.

This ought to be done. Every brewery, rectifier and compounder of alcoholic beverages or bitters, every patent medicine manufacturer, every food canning establishment that is engaged in making anything for the people to drink or eat, for the people to use as a medicine, should be under the strict surveillance of such a commission.

But this commission should have no further authority in the matter than to compel each one of these manufacturers to expose plainly on each pack-

age of their produce the ingredients used in each compound. If any manufacturer is driven by such exposure to change his product, notification of such change should be made to the commission and some alteration in the label made so that the commission may examine the later product. This would compel people to sell everything openly, but would not prevent them from selling anything the people wish to buy. The work of such a commission would be merely to inform the people what they are buying.

Should it be necessary to establish any censorship over what the people wish to buy, this censorship should be done by an entirely separate commission, but it is extremely doubtful whether any such regulation would lead to anything but mischief. As much as possible, the people should be allowed to do as they please. No one should be dictated to as to his food or drink. No one should be prevented from taking any medicine he wishes to. There is no higher court than the experiences of the people. Even the doctors do not know so well what the people ought to have as the people themselves. Every change in the practice of medicine which history records has been forced upon the profession by the will of the people. The lancet and calomel, purging and blisters, would have been in vogue today as much as they ever were had it not been for the vote of the people against these things.

The voice of the people is the voice of God. The experience of the multitude is far more valuable than the experiments of the laboratory. What some savant finds out in his study by cutting cats, drugging dogs, or torturing tadpoles, is not so likely to lead to the truth as the practical experience of the masses of the people, who have no theoretical knowledge to prejudice them for or against anything. Give them what they want, but be sure that you let them know what it is you are giving them.

C. S. CARR.

WILLIAM V. NICUM.

Mr. William V. Nicum of Dayton, O., one of the most successful commercial men on the road, well and favorably known among the Spiritualists of Ohio, Indiana, Kentucky and Michigan, has decided to devote a portion of the coming summer months to the direct work of the Spiritualist rostrum among the camps.

Aside from Mr. Nicum's talent as a speaker he has become, through painstaking study and experiment, a proficient hypnotist, both in the entertainment and therapeutic features of that wonderful science, and is well qualified to take a prominent place on our camp-meeting programs.

Mr. Nicum will be a valuable acquisition to the field, as he is a conscientious and talented gentleman. Managers of camps and societies should address him at once and secure his services. His home is 1553 West Second street, Dayton, O.

JAMES B. TOWNSEND.

Mr. Townsend, of Lima, O., has been in Chicago lately working in the interests of King Solomon's Mining company. Mr. Townsend has been prominent as a worker in the cause of Spiritualism for many years, and is one of the leading business men of Ohio; he has the confidence of business men generally, and he believes that he is offering Spiritualists a golden opportunity to make investments. We found Mr. Townsend a very agreeable gentleman, with great projects in his mind for the betterment of humanity generally. See his communication on 7th page.—The Progressive Thinker.

LIMA, OHIO.

King Solomon's Mining Co.

The Owner of Light of Truth Speaks to Spiritualists Through the Columns of the Progressive Thinker.

(From The Progressive Thinker, Chicago.)

The undersigned is president of King Solomon's Mining Company of Lima, Ohio, and desires to advertise same through The Progressive Thinker.

While Brother Francis usually adheres strictly to his policy of allowing nothing to appear in his paper that does not bear directly on Spiritualism. He has in this instance permitted me to speak through his columns about our mining company, and this most courteous act is duly appreciated.

Having for two years served as trustee of the N. S. A., and for ten years being owner and publisher of the Light of Truth, is evidence of my deep interest in Spiritualists. Therefore, I offer first to my friends an investment that I know to be absolutely safe. Our mining company has a capital stock of \$30,000,000, fully paid and non-assessable, and is a consolidation of forty properties in British Columbia, Canada. Five million shares of its capital stock are being sold to raise money to enlarge our mills and water power, and to build smelters and electric railway. On this stock, the following condition is endorsed:

"This certificate of stock is one of 'Series A,' consisting of 5,000,000 shares' which series is to receive all dividends and divided profits until the price paid by the purchasers, together with 4 per cent interest on said purchase price is refunded from the net earnings of King Solomon's Mining Company, and thereafter this stock shall participate alike with all other stock in all dividends and profits declared and distributed by this company." One million shares of this stock are sold.

Having arranged to sell in Europe

WHAT SPIRITUALIST EDITORS ARE SAYING THIS WEEK.

No provision has been made for gathering the religious statistics of the country during the taking of the census in June. Does this mean that churchmen were mortified with the returns of ten years ago, proving their claims of large numbers were false, so they shrank from a still more damaging exposure?—The Progressive Thinker, Chicago.

Prof. Hyslop's bold stand for the spirit hypothesis has staggered the orthodox pulpit and press. The next thing in order will be to seek to belittle the man, and his standing in the scientific world. We hear the rumbling of the coming storm which will soon beat upon the devoted head of this fearless champion of truth; but he has builded his house upon a rock, and "the gates of hell shall not prevail against it."—Religio-Philosophical Journal, San Francisco, Cal.

General Booth, according to the War Cry, has been having another vision. This time in connection with the self-denial week. He dreamt he was in heaven, and that his Lord called for a million of volunteers to go down to regenerate the world. The million was speedily forthcoming, and then everybody in heaven vied with each other in providing them with the necessary requisites for their campaign. The general's vision is undoubtedly to the point, as his methods generally are, but if the world is to be regenerated his way it will take a lot more than a million spirit volunteers to perform the task. The general underestimates the power of the enemy, or overestimates the might of the volunteers.—The Two Worlds, Manchester, England.

Fifty-two years of Spiritualism have given the world a vast, varied and very creditable literature. The masses have been astonished with the erudition and eloquence of many of the platform representatives of the movement, who have overthrown the majority of the strongholds of

a large block of this stock at fifty cents per share, we therefore advanced the price to fifty cents in this country; at the same time I reserved the unsold portion of the twenty-cent stock, which will be taken off my hands very quickly.

Write King Solomon's Mining Company, Lima, Ohio, for further information and subscription blanks.

A limited amount can be had by making monthly payments on the installment plan. In writing be particular to mention The Progressive Thinker.

I have successfully established oil, gas, electric light, coal, railroad and other companies, and made money for my associates. As to my character, I can furnish letters from such people as President McKinley, Governor Bushnell, Senator Foraker, many Ohio judges, five bank presidents of Lima; also from Gen. Samuel Thomas of New York and many others with whom I have been associated.

Remember these mines are in operation and you should not delay writing.

Very truly yours,

JAMES B. TOWNSEND.

Lima, Ohio.

PEN POINTS.

Religion is of the soul. It is not to be found in books.

The man who never makes mistakes and enemies never makes anything.

He who lives the martyr's life is the martyr who counts. Dead martyrs are out of date.

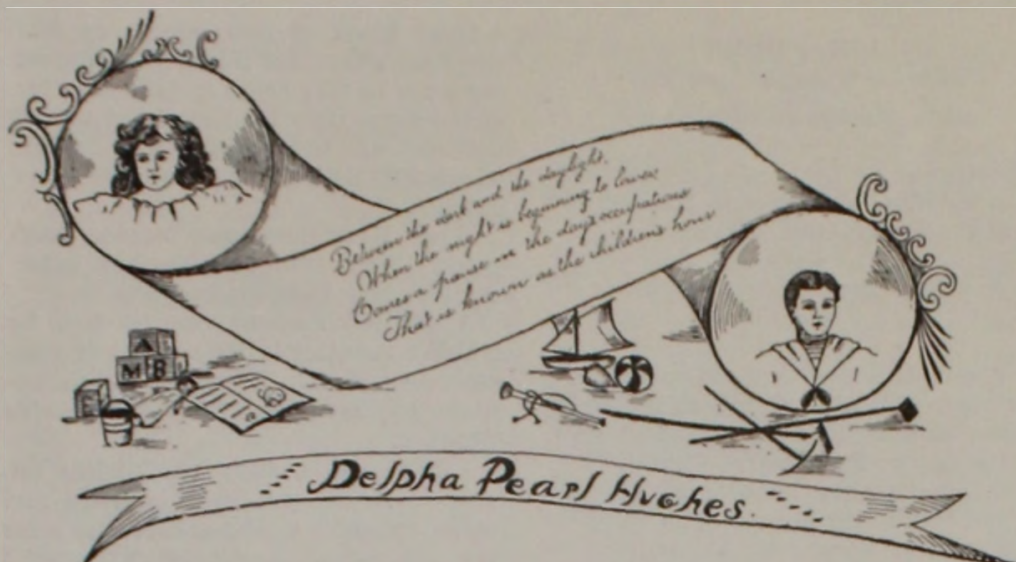
A theology saved from intellectual contempt only by respect for its subject matter, is bad theology.

Always succumb gracefully to superior attainments in others with whom you associate. He may be the wisest who learns rather than teaches.

There may be more joy in anticipating gratitude than in bestowing that which inspires it. Therefore to make a friend let him do a good turn to you.

Orthodox theology, and given the people clearer visions of the life to come. They have helped to bring out truer and nobler ideals in regard to spiritual things, and have impressed generic man that he must be his own savior. These and many other great truths make bright the sky that hangs above the two and fifty years of Spiritualistic effort. The world is better for the work of Spiritualism and all enlightened souls are grateful for its benign influence.—Banner of Light, Boston.

Part XXXVI of "The Proceedings of the Society for Psychical Research" contains some useful admissions, notably in two papers by Mrs. Sidgwick and Mr. Andrew Lang on the case of Mrs. Piper. It seems, to begin with, fairly well agreed upon, that it will not do to talk any longer about fraud. Mrs. Sidgwick is a hard one to convince, but even she says that she grants throughout "the genuineness of Mrs. Piper's power." There is always something reluctant or dubious about "I grant," but, as we read Mrs. Sidgwick's paper, her meaning is that she admits genuineness; and Mr. Andrew Lang, who appears to be more sceptical than ever, says, "For reasons given by Dr. Hodgson, I can not accept the theory of imposture by Mrs. Piper, in her normal state." The suggestion here that she may be a sort of imposter in her abnormal state, is intended, though that need not trouble us. It means something like this—that Mrs. Piper's "secondary personality" (called by Professor Shaler a "preposterous scoundrel," when it pretended to be Dr. Philnitz) can dream itself into all kinds of telepathic conditions, and gather thoughts, pictures and facts in many ways and with varying coherences, and personate many characters. However that may be, it is something to have the honesty of the "normal" Mrs. Piper admitted by the "devil's advocates" of Psychical Research; (they will understand the classical allusion, and will not mind it.)—Light, London, England.



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.

APRIL.

Shine and shower, all in a minute;
A little laught with tear drops in it;
A little laugh with tear drops in it;
Hints of daisies and buttercups coming,
Of busy bees in the clover humming,
And the whole glad summer that is to
come.

April, laughing, frowning, but dear;
Bless me, little folks, April is here!

—Annie Hamilton Donnell.

LILLIAN'S VANITY.

By Eva Meredith.

The little girl of our story was left an orphan at an early age, with no one to look after her but a grandma, but such a good old grandma she was that Lillian never felt the lack of parental care. At ten years she was a very handsome child, and rather proud of her face and beautiful hands, only one thing troubled her daily. Grandma would pronounce her name as if it were spelled Lily Ann, and how mortified she sometimes felt when she was playing with the girls, to hear grandma's voice call, "Lily Ann! Lily Ann!" She always answered the call obediently, for our Lillian had been taught to obey, but she felt very uncomfortable inside.

One fine day she and grandma went to a county fair, and how they did enjoy the ride of seven miles through the lovely country to P—, where the fair was held. Lillian was happy. So many things appealed to her beauty-loving nature, from the sleek horses and fleecy lambs to the lovely fancy work, paintings and flowers, but just one word dashed her cup of happiness from her lips. They were standing in Floral hall, admiring the display of roses, when Lillian overheard a lady say to her escort, "What a lovely little girl that is over there with the dear little old lady." Before he could reply grandma called out, "Oh, Lily Ann! Just do look at those palms!" and Lillian felt her face burn when the gentleman said: "Yes, very handsome, but what a dreadful name." Poor vain, foolish child, how she rebelled in her little heart at fate for giving her a name which was so pretty when properly pronounced, and so absurd when spoken as grandma spoke it. She looked around and found herself separated from grandma by the people, and she quietly slipped out and sped through the crowd until she found herself in a retired place under a clump of maples, and flinging herself on a mossy mound, wept until weary and heartsick she fell asleep. How long she slept she never knew, but a soft touch awakened her, and there stood grandma, holding out her hand. Lillian rose at once and put her hand in the soft, withered old one. On they went, Lillian wondering all the time at the speed and ease with which grandma covered the ground.

Suddenly they came to an excited group, and Lillian heard some one say, "That is her little girl." She recognized the lady who had commented on her beauty. Lillian looked up to grandma, but to her surprise no grandma did she see. The kind lady came up to her, and put her arm around her, saying, "Poor child," then gently led her into the center of the group, and there lay all that was mortal of the dear old grandma. Lillian gave one look, and then with a heart breaking cry, fell backwards into the arms of a bystander. The lady who first met her had her carried to their carriage close by, and a physician came from the crowd and offered his services, and soon Lillian was herself again. The lady then told her how the old lady became alarmed at her grandchild's sudden disappearance, and wandered out to find her, when a runaway team struck her down and she had been dead over an hour. Lillian told her how she had been so strangely led by her grandma directly to the spot.

The lady inquired into all the particulars of her life, and said she would take care of her until affairs could be arranged. Lillian felt like a murderer, and for a week wept and lamented until the lady, whose name was Mrs. White, feared she would never be able to console her; but consolation came from another source. Every morning Lillian told Mrs. White all about her grandma, how she came to her bedside every night and kissed her and said: "Lillian, I love you more than ever: I will help you, too, more than I could on earth." Mrs. White, who was an earnest Spiritualist, saw that the little girl was a medium, and resolved to help her. So she and her husband adopted Lillian and she developed into a fine materializing medium; and who do you think is her main control? Grandma—and she always comes with gentle words of peace and comfort. Those who attend the seances always carry away a sweet memory of a dear little white-haired old lady; but Lillian is forever cured of her vanity, and spells her name "Lily Ann."

LITTLE BILLY.

Wee Little Billy, my comrade tonight,
Jumping and leaping in utter delight,
Bringing the ball that I toss far away,
Pleading, "Just wait for a moment and play!"

Climbing in glee to the top of my chair,
Pattling and poking and pulling my hair,
Whispering wonderful things in my ear,
Wee Little Billy, the world must not hear!

Wee Little Billy, my comrade tonight,
Scampering over the page as I write,
Stealing my pencil, then off and away,
"Yes, I am coming and ready to play!"

"What! You're deserting so soon? Here's
your ball.
Yes, I did hear it, a lingering call,
But I ne'er fancied you'd leave me like
that

Just for your mother, an old pussy cat!"

—Lalla Mitchell.

MOTHER EARTH'S HOUSE-CLEANING.

"O, dear!" murmured old Mother Earth,
"how annoying;
The Winter has ended and Spring has
begun;
There's all my spring house-cleaning wait-
ing before me,
And not a thing done.

"There'll be sweeping and scouring in
every odd corner;
I must lift my brown carpets and put
down the green;
Clear my ceilings of cobwebs and wash all
my woodwork,
Till everything's clean.

"My servants are willing enough, but so
plodding;
My daughters are idle; I have but one
sun,
And he looks as if he considered my trouble
Just nothing but fun.

"There are garments to make; yes, there's
the Spring sewing,
Great heaps upon heaps, and I almost
despair

With the spinning and weaving, and no
one to help me,
Or lighten my care.

"Then think of the guests I am hourly ex-
pecting,
What bevy! And everyone's room to
prepare;
Whole families of birds, flocking in alto-
gether,
No trouble will spare.

"I must worry and work in the kitchen,
preparing
A separate dish for each separate guest,
For their tastes always differ; what one
fails to relish
The other likes best."

But the south wind brought water, and all
the winds helped her,
Even her sun kindly proffered his aid;
Till, at last, every parlor and chamber
made ready,
She proudly displayed.

Then the bluebirds, the blackbirds, the
robins, the thrushes,
Came hurrying past in a chattering
throng;
They greeted her warmly, and uttered her
praises
In cheeriest song.

The crickets, the frogs, and the ants and
the lizards,
The bees and the butterflies, every gray
moth,
Found his place ready waiting; his dinner
to suit him,
Whether bread, meat or broth.

—Mary H. Krout.

Osseo, Minn., March 17, 1900.

Dear Aunt Rose—This is the first letter
that I have written for the Light of Truth.
I have an aunt who is a medium. She is
not developed very much yet, but she gets
many beautiful messages from my aunts
and grandpa in the spirit world. My grand-
mother takes the Light of Truth, and I
enjoy reading the poems and letters very
much. I am in the fifth grade and am 9
years old.

I must tell you what my sister said the
other day when she had to leave the room.
She asked her little cousin to "excuse" her.
She is only 3 years old.

Yours truly,

HARRY G. SETZLER.

Aunt Rose feels much gratified that
her boys are beginning to take more
interest in the Children's Hour, and
trusts she may not feel compelled to
"scold" them any more.

Your aunt's mediumship must be a
great source of pleasure to you, and we
shall hope, when you come again, to
hear more about it, as well as of the
dear little sister who is so cunning and
polite.

You are surely doing very nicely in
your studies, Harry, to have already
reached the fifth grade.

Lewistown, O., March 18, 1900.

Dear Aunt Rose—I have been reading the
children's letters to you in the "Light of
Truth." I am a little girl of 9 years. I live
on a farm on a hillside just out of town,
and we can see for miles over the beautiful
country, and on beyond the town where I
go to school. I love to go to school, and I
love my teacher very much. My studies
are arithmetic, reading, spelling, language,
geography and writing. In summer time I
go on the train to the city and take elocu-
tion and Delsarte. At our Xmas enter-
tainment at the church I spoke the "Rag-
gady Man," and carried off the palm. My
most beloved playmates are Alta, Ruth,

Helen, Laura and Fern. Ruth and Helen
are my cousins, and we are all about the
same age. Mamma McDonald (that's my
grandma) lives in a nice shady place on the
other side of town, and much nearer town.
I go and stay with her and we have a
nice time together, and we have everything
our way, and go out riding in our buggy
whenever we want to, but now she is stay-
ing at our house, for she slipped on the
icy porch against a post and fractured her
left arm. I rub liniments on her arm, and
do it up in bandages and comb her hair
and wait on her, and do all I can to make
her comfortable and try to get her well
so we can go down to the old home as soon
as it gets nice and warm and we can enjoy
ourselves.

My Mamma writes for papers, but she
does not know I am writing this letter. I
am going to surprise her. If this letter is
good enough to publish and pleases Aunt
Rose, or any of the little cousins, I may
come again and tell you about my brothers,
or perhaps about mamma Mac's many cats
and kittens, and the cunning things they
would do, especially one old Aunt Malissa
that was so wise and good.

Well, I bid you all good-by, and may the
good angels from the summerland help us
all to be wise and good and happy.

Your loving niece,

HELEN HANFORD HAMER.

What a beautiful place your home
must be, and then to have another
quite as delightful with "Mama Mac"
seems almost more than your share,
doesn't it? Well, we will try very hard
not to be envious, but happy to know
you have such pleasant times.

I am sure grandma would not know
how to get along without her little
maid and must be very proud of the
little girl who can render "The Rag-
gady Man" so entertainingly. Of
course we shall be much interested in
all you may tell us of your brothers
or "Aunt Malissa," and her associates.
Yes, Helen, the good angels will ever
help us to do the right if we but send
out to them our loving thoughts laden
with prayers for help and guidance.

OUR BOYS.

"Oh, would I were a boy again,
And felt as they now feel;
Each coming hour new consciousness of
power,
With thoughts and glow, to find a longing
for forbidden joys."

By Sylvanus Lyon.

UNCLE BEN'S LETTER.

We name them our—plural, for we
have so many, and all related by some
tie of affection, or some kindness or
good we owe them or which they in
return owe to us, or some one else.

We are one family, children of one
loving Father and should be all united,
kind, loving and good; each one
striving to be useful, beautiful and
dutiful to all.

I might sum this up now and for all
time, and all kinds; it is to be good,
do good, act loving and true to every
one.

Well, I was going to tell you of some
of our boys, picture their good and
bad qualities, to teach all boys a les-
son.

I feel most ashamed, first, to tell
of one of my boy's last letter. It
ended thus: that he had "licked two
of the biggest boys of his school" and
bragging, he wrote he was "boss of all
the class, big and little."

Now, a fighter, bully boy, big or lit-
tle, is a low, mean character, but How-
ard K. is really not one, for most of
the time he is good and truly brave.
And if not, Kenneth is a little too
much of a coward, fearing, doubting
and whining, so much; but Kenneth
has many dear good qualities and
their dear little Chester (in the same
family) the sweetest, kindest love
child, his face all smiles, his voice
musical. No one can help loving
Chester.

Now, boys, fighters and bullies, with
rough and tumble tussels, are no good,
really show no courage. Do you know
each life act, each passion or evil

thought is written down in lasting characters on each life and soul?

Nature and God always strive for harmony, seem to love the beautiful and good, and thus sin and evil cannot rule except with harm in any heart or life.

Next I think of Walton, Tissie and Baby C., who live in a lovely home on a hill with grand views and Bella's nice school. Oh, how fast they are growing and learning. I am so sorry, it is not all good and beautiful lessons, for some times Walton is muley, and Tissie really rebels, and will pout and vex mamma (oh, so much) when she is stubborn. Then she seems like a mule and evil spirits (or anger) show in her eyes and words. With these they have good qualities, lovely acts and deeds most always. Children must cultivate these last feelings and grow beauty. Life is just the same as a garden. There are weeds and thorns that kill the sweet flowers, and just the same passion, anger and deceit will do harm and injure any boy or man's growth of beauty and good.

And next come little Jack, Gwendoline and Andrene, my half English relations—or children. I cannot just reckon their true relationship, for if I wrote a history of genealogy or a genealogical book, I would make first, and nearest to my heart love, truth and beauty and kindness for nearest and dearest relations. These make us like God—who is all beauty and all love.

Well, I call Jack and his half-brothers English because England was their birthplace, and their parents' home—free America. Jack is a brave boy and loves and obeys mamma, but dear little Gwendoline will worry, doubting, fearing lest "Dod" way up in the ties tant hear Dwen's whisper prayers, for papa dear ter tum back ter luv mamma and be her guide angel."

These spirit guides surely will children, not only come to Gwendoline's mamma, but to you all of earth's children, and the great loving Father will hear and answer the simplest prayer, for He is ever with us; now is our Charlie; fine western boys growing like their brave, good father; strong, hearty, rollicking fellows. Sometimes they are a little bad, but most of the time, I guess, good. You know how naughty, evil spirits will come to us and these have passions and hate and anger for joint helpmates for every child.

With all the grand western scenes, prairie flowers and dear loving influences, our Charlie boy will grow to be a great and good man.

And with these (some good and some bad boys) and their acts and lives, we have, oh, lots of others. These are all sizes, all classes, little and big, great and small, and the same in their natures, and each possessing some good traits. We regret that their actions are not always good and true, for boys, like men, are so often prone to choose the evil and take the wrong.

I musa tell you of all these other boys in another letter.

Now, boys and girls, and kind readers—a fair question: Which of these hasty pictures do you like the best? Do you choose the sad evil traits, or do you love best the noble and good?

Listening to the good angel voices of your souls, methinks I hear you all shout in a grand, glorious, rollicking, boy chorus. "Oh, the good, and always to be beautiful, oh, yes! Yes.

I might sum up now, and for all times, the souls' voices answer is, to be good, do good, act loving and kind to every one, and thus I will now mark your life, and trust all the pages will be written quite full of deeds of mercy, good acts and beautiful thoughts. With these you will reap blessings and grow

to be great and good men and women. Aunt Rose's Uncle Syl, a big old boy, and a lover of all good children.

A THOUGHT.

Men and women, know ye your goal and the path thereunto?

Yea, some of you have a glimmering of the golden truth, undeveloped, but by reason of your as yet unfulfilled hope—some time and perhaps soon to be unfolded to your wondering eyes, willingly thrust yourselves into the eternal refining fires of God, which, through suffering and trial will purge and spiritualize your earthly human "likeness."

Can ye not realize that one must help the other—hand in hand—stumblingly and falteringly though you may go—it is so, side by side that you will reach the goal. You are the complement one of another, neither greater than the other, neither resembling the other—except in your origin and final destination.

Never can you learn the secret of your true united happiness until you have cast off the warped and materialized conception of your ideal union and thus learnt the truth of your complete oneness in the mystic union of your two selves—and unity of both in God.

In your unity you are equal and each a perfect half of a perfect whole, though both complete in your separate capacity of man and woman.

Thus must it be that you come together for the fulfillment of still grander possibilities than you have yet known in this and the life to come.

In yourselves—your bodily selves—you are capable of evil, but in your true and spiritual selves are you capable of limitless, glorious good; and it is for you to evolve this spiritual life in the material, building it up particle by particle, glorifying and purifying the whole, until it becomes a true and living temple of God our Father and origin.

Oh; that ye would comprehend this as sons and daughters of God! Put aside the old and perverted conception of the freedom God has given you. Burst your bonds! Suffering the while. The effort will be great, and though if you faint in the doing, strive again and again and in the striving lift up others and widen the pathway for the generations of the future. The bonds once loosened, God will unfold to you untold joys of which ye can have but imperfect glimmerings and unto you shall be given power till ye grow perfect in might and majesty as true children of light and redeemed humanity.

CONTRASTS IN SPIRIT LIFE, ETC.

Recent experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price 30 cents; postage 3 cents.

Samples of Contents: Mr. Bowles interviews a Number of Noted Clergymen, etc. Rev. Wm. B. O. Peabody (Unitarian,) late of Springfield, Mass., Mr. Bowles' former pastor; Dr. William E. Channing; Jonathan Edwards; Joseph Smith, the founder of Mormonism; Hosea Ballou; John Wesley, the founder of Methodism; Rev. Michael O'Connor, a Catholic priest; Bishop William Heathcote Delancy; Rev. William Miller, the founder of Second Adventism; the Buddhist Heaven; the English language extending among the Spheres. Mr. Bowles visits Achsa W. Sprague's home in the Fifth Sphere, and pays another visit to Professor Faraday.

And a Little Child Shall Lead Them. Robert Dale Owen graduates a class of Twelve Teachers to go to the First Sphere. How Spirits from the Seventh Sphere visit Mr. Bowles and encourage him in his work. For sale by Light of Truth Pub. Co.

THE LIVING TEMPLE OR THE HOUSE WE LIVE IN—By Dr. C. H. T. Benton. 10 cents.

WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the "Light of Truth," the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd, writes: "For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils.

"I can only speak in the highest praise of its health-giving properties.

"C. F. POLLARD."



DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when finally I was able to leave my bed I was left with excruciating pains in my back. My water at times looked very much like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and today I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the

greatest and most successful remedy that science has ever been able to compound.

SAMPLE BOTTLE FREE.

To prove its wonderful curative properties send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of all charge a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that those of our readers who have not already tried it, are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the Columbus "Light of Truth."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

THE COMING NATION

Is a 28-column weekly family Socialist newspaper, containing the following departments: Weekly News Record, Editorial, Woman's Department (by the Women of Ruskin), Industrial Brotherhood, Children's Department, Contributed Articles from the brightest reformers of the U. S., and last—but not least—The Colony Notes. This paper is printed by people who own it—the famous Ruskin Colony, of Duke, Ware Co., Ga. (After Jan. 1, 1900, the postoffice will be "Ruskin," Ga.) The town of Ruskin, its factories, immense printing office, store, schools, library, dwellings, hotel, farm, garden, steam laundry, etc., are all owned collectively by the people who built, operate, cleared and occupy them. Usually laboring men produce these things and the other fellow owns them. Do you want to read the paper they have been printing for the past six years? If so, here's your chance. We will send

The Coming Nation one year, price50
The Light of Truth one year, price.....\$1.50

Total\$2.00

BOTH FOR \$1.50

In advance. Address LIGHT OF TRUTH PUBLISHING CO.

A REASON FOR IT.

There is Only One Pile Cure That Has Reached a National Popularity and Reputation.

There are many popular medicines that are known in every household in America.

There are blood purifiers, nerve tonics, headache remedies, dyspepsia cures, and cough cures, which are sold in every drug store in the nation and beyond.

But all of these must divide their popularity with many rivals, no one remedy has the field to itself, with the single exception of pile cures, for it is a singular fact that there is but one pile cure that can be considered as having a national reputation, without a rival and the referred to is the Pyramid Pile Cure which for seven years has steadily worked into the public favor by reason of its extraordinary merit, until it is known from Maine to California and from Manitoba to the Gulf.

It is true there are many pile remedies having a small local reputation for a year or two but the Pyramid Pile Cure has rapidly supplanted them all and really has the field to itself when anything like national popularity is considered.

The explanation is simple. It is because piles is in no sense an imaginary trouble that a bread pill or a simple salve or ointment will cure, but an obstinate, painful and often dangerous trouble and a remedy to give satisfaction must possess positive and very apparent merit. A person suffering from piles will not experiment for months with a remedy; it must give relief and a cure in short order or it is condemned.

The worst cases of piles are relieved on the first application of the Pyramid and a cure will result in a reasonable time from its regular use.

Medical men use it in preference to operations because it is safer, is perfectly painless and the cost to patient is a mere trifle as all druggists sell the Pyramid Pile Cure at 50c. and as it is used at night, it cures without interfering with regular occupation.

If suffering from any form of piles, bleeding, itching or protruding, a trial of the Pyramid will cure you and add another to its thousands of friends.

Walter D. S. Hayward

CLAIRVOYANT, BUSINESS AND MEDICAL MEDIUM.

754 Macos St., - - - Brooklyn, N. Y.

Consultations daily. Hours from 2 to 5 p. m. Readings and Business by mail \$1.00. For diagnosis of disease send sex, age, handwriting and lock of hair. 9-14

Mabel Aber Jackman.

Psicquic, Psychic Demonstrations, Phenomena and Philosophy. Spirit Arts Work daily. Materializing Seances Thursdays at 8 p. m. State Writings and Potraits Fridays at 8 p. m. Services at South End Masonic Temple, 113 N. Clark St., Sundays at 4 p. m. Residence, 225 N. Clark St., Chicago, Ill.

DR. J. S. LOUCKS

Is the oldest and most successful Clairvoyant Physician in practice. His cures are marvelous. Successful in all kinds of chronic and acute diseases. When others fail he cures. Send him age, sex, name, lock of hair and 4c in stamps and he will send a clairvoyant examination of your disease and treat you for only \$2 a month. No leading symptoms required. Address: Dr. J. S. Loucks, 11 Warren, Rochester, Mass.

AMERICAN HEALTH COLLEGE teaches Vinyasthy I. Universal Health Practices. Rejuvenation, Bathing, Facials, Dietetics. Full equipment, legal everywhere. Add. Prof. John H. Brown, Council Bluffs, Mo. V. D., Fairmount, Mo. C.

Mrs. JENNIE CROSBY, 12 years a public medium. Life reading \$1.00, six questions \$1.00. Send name of birth. Diseases a specialty. Address 127 Oak St., Lewiston, Maine.

PSYCHOMETRY. Send \$1.00, a page of own handwriting with full name, and receive a reading. Address: ANNE S. LATHROP, 105 High St., Belfast, Me.

Why don't you get an Album of your own? \$1.25 postpaid.

CORRESPONDENCE.

THE FIELD AT A GLANCE.

H. F. Coates has changed his residence to 233 32d St., Chicago.

Lucy Govette, infant daughter of Dr. G. C. B. Ewell, died in Toronto March 20th.

Miss Bertha J. French, at one time a leading contributor to the Spiritualist press, died March 14.

Frank T. Ripley is at Oxford, O., where he can be reached for engagements for April and May.

Carrie E. S. Twing serves the Spiritualists of Norwich, Ct., during April, and will be at Syracuse, N. Y., during May.

Colonel J. L. Dryden of San Diego, Cal., intends to take the field as a missionary in the cause of Spiritualism.

The Spiritualists of Nebraska are talking up a camp meeting for the coming season. It may be held in Arlington or Blair.

Rev. Charles L. Ainsworth closed a successful engagement for the month of March in Kansas City, Mo., and will lecture in Indianapolis, Ind., for the month of April.

J. M. and M. T. Allen, authors of the "Mediums' Guide," a valuable book for use in the development of mediumship, intend to make a visit to the Pacific coast in the near future.

H. H. Warner is engaged with the Independent Spiritualist Society of Toledo, O. Mr. Warner intends making Columbus his headquarters and mail will reach him at 66 East Town street, this city.

The First Society of State Spiritualists and Liberals of Kansas will hold their 22nd annual camp meeting Aug. 10th to 26th, inclusive. Speakers and mediums wishing engagements for camp work can correspond with the secretary, E. S. Bishop, Glasco, Kansas. Independent slate-writing mediums especially wanted.

A very successful session of the "Southern Casadaga Camp," near Lake Helen, Fla., closed Sunday, March 18. The meeting of 1901 will commence on the first Sunday in February and continue six weeks. The officers for the coming year are: President, Dr. H. H. Brigham, Fitchburg, Mass.; Vice President and Corresponding Secretary, Emma J. Huff, Lake Helen, Fla.; Business Secretary, Herbert Leving, Westfield, N. Y.; Treasurer, Scott Hodkin, De Land, Fla.; Trustees, Mrs. J. D. Palmer, Willoughby, O.; H. M. Clark, East Jaffrey, N. H.; L. C. Bishop, Adamsville, Mich.

Fl. Wayne, Ind.—Mrs. Josie K. Folsom has just closed a four months' engagement with our society. Mr. and Mrs. Folsom have made many friends. They are honest mediums, and a hearty welcome awaits them any time they come to our city.—John Wood, Secretary.

Canton, O.—During the past year I have given some time to the investigation of the phenomena of Spiritualism. Have sat in a number of seances with different trumpet mediums, and have been astonished at the results, as well as greatly gratified and entertained. From having been an agnostic and disbeliever in Spiritualism, I am now a firm believer and am convinced of the great fact of human immortality, or the immortality of the spirit. I regard Mr. Owen Z. Meredith of this city as a remarkable medium. I have sat with him a number of times and have had very convincing experiences.—Dr. Geo. B. Cook.

Disease Banished.

Thousands of Hopeless Invalids Among The Cured.



J. M. PEEBLES, A.M., M.D.

There is probably no physician living who is curing more chronic invalids than Dr. Peebles. Some of his cures seem almost miraculous. Thousands are restored to perfect health who had been given up as incurable by the very best local physicians. He has patients in almost every city, town and hamlet who can attest to the efficacy of his treatment. He cures hundreds each month and he can no doubt cure you, or at least give you permanent benefit. Do not fail to write him for a diagnosis of your case and literature descriptive of his methods of treating chronic disease.

STATEMENT OF A FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS.

DEAR DOCTOR: I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your advice and medicines have effected, and may say that I was very skeptical of the issue when I began to use your medicines, but doubt has entirely subsided, and I have now a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the piteous spectacle of my terrible disease. Now I am mentally and bodily a healthy man. Wimer, Oregon. G. D. YOUNG.

FREE TO THE SICK.

If your case is not plain to you and you wish to learn the exact condition of your health, send him in your own handwriting your full name, age, sex and leading symptom and he will send you a full and complete diagnosis of your case. He will also send to each lady writing "Foods for the Sick and How to Prepare Them," a booklet of inestimable value in every home, and "Woman," a valuable booklet which every lady should possess.

It costs you nothing to learn your exact condition and secure these valuable booklets. If you are not in a position to take up the treatment at once, the information which you will get from the diagnosis will no doubt aid you materially in living in such a manner as to cause great improvement in your health.

Write today. Address:

Dr. J. M. Peebles, Battle Creek, Mich.

TO THE POOR.

—A GREAT OFFER BY—

DR. C. E. WATKINS,

The Famous Psychic and Physician,

Known for years as the medium whom Rev. Joseph Cook and the late Epes Sargent endorsed so emphatically, and also whom all the Spiritual Press has endorsed so heartily as being a most thoroughly honest medium; as well as most wonderful and convincing. He has for the past twelve years been working marvelous cures all over the country. Having lately, through his Placer Mines, come into a handsome fortune, he now

Offers to Treat the Poor For
\$5.00 Per Month.

Send For Our List of Home Remedies. Don't Fail to Write Today



Make all Checks, Registered Letters
:: and Money Orders Payable to ::



Claude E. Watkins, Denver, Colo.

Melted Pebble Spectacles.

Restore lost vision. Write for Illustrated Circulars showing styles and prices and photo of Spirit Yarns, who developed this clairvoyant power in me. I can adjust my Melted Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo.

B. F. POOLE, Clinton, Iowa.

B. F. POOLE, Clinton, Iowa:
Your Melted Pebble Spectacles for my wife received and are excellent. Just right. Mine, too, are equally fine. Yours truly W. F. JACKSON.
Cottonville, Iowa.

H. F. COATES,

Room 233 32d St., 1st. door W. Ind. ave., Chicago
PHENOMENAL MEDIUM,
Teacher and demonstrator of occultism. Rise for independent clairvoyance, readings and portraits each day except Sunday. Cures each evening except Saturday and Sunday. Services at Kentwood Hall, 4200 Cottage Grove ave., Sundays 8-10 and 11-12.

Have you seen our Premiums?

College of Fine Forces.

(Formerly New York College of Magnetism).
The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Rudon Tuttle, the well-known author, calls this college "An institution of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its courses can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babcock is author of several books on the subject.
The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BARNETT, M. D., L. L. D., Dean, 163 North Broadway, Los Angeles, California.

SEND your name, age, sex, five lines of your own handwriting with 25 cents and 5-cent stamp for full reading and diagnosis. HENRY H. WARNER,
9-11 31 E. Town St., Columbus, O.

HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship and give a spiritual song book. All for 25 cents. Address Mrs. Jas. A. Hiles, San Diego, Ca.

Santa Ana, Cal.—Mrs. A. E. Sheets closed a successful work for the San Diego (Cal.) Spiritual society, March 18th. She and her mother left Monday following for Santa Ana, Los Angeles and Monrovia, thence to Michigan. Owing to her mother's illness she could not accept the invitations received to speak for societies en route. She may be addressed after April 1st at Grand Ledge. She will at once begin to arrange for the summer session of camp there, which will open July 29th and close August 26th. Test and phenomenal mediums do well in that camp. Correspondence invited. Address M. L. Phares, Sec. pro tem. A fine program will be offered.

Geneva, Ohio.—The First Spiritualists' society of Geneva, Ohio, held a mass meeting March 17th and 18th under the auspices of the Ohio State Association. C. B. Gould, who is very enthusiastic in the work, was chairman. The speaker was Rev. A. J. Weaver, who made very able addresses at each service. C. H. Figuers, a fine test medium, gave psychometric readings and tests which were readily recognized. These workers were accompanied by a soloist of Galion, Zetta Lois Eise. This lady is an artist of unusual ability and her singing was highly appreciated by all. I. W. Pope of North Madison was present, and by invitation of the chairman for remarks, kindly responded in a very interesting manner. Much interest was manifested throughout the meeting (as was shown by the unusual large attendance at each session. The poems read by Rev. Weaver preceding each address were beautiful and instructive. These meetings were of a high order, and the remarks of all and every speaker were impressive and interesting.—Mrs. Hattie Ward, Sec.

HEAL THYSELF.

DR. R. P. FELLOWS, Vineland, N. J.
and give the name of this paper.

DR. FELLOWS' Little book gives more solid truth about Sexual Weakness (or Decay). Loss of Manhood, Varicocele, Atrophy, etc., than any other book of its kind. The remedy is applied externally; which comes in contact with the very seat of the complaint, and a cure is complete. As Dr. Fellows is Liberal and Progressive the Friends of Progress of the land should give him their patronage.

The honors with which he graduated from his medical studies some years ago were indeed a good beginning, and since that time he has achieved eminence in his profession, as the public well knows, so you see by placing yourself under Dr. Fellows' care you secure the services of a learned and distinguished physician.

Virginia Homes.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the "Virginia Farmer." Send 10 cts. for three months subscription to
FARMER CO., Emporia, Va

OLD MEN AND WOMEN AGENTS WANTED.

Any intelligent elderly person can make money doing good with the "Light of Truth." It is not a matter of any special skill or science. I am an old man and I can do it. I will have no dealings with anyone who cannot read. My agents pay better than any book agent—lighting out on commission and pay over and over just as the agent is home. Write a postal for particulars, state age and give five names as references. No charge for postage. No stamps or money required. Time, East, 100-100 West Park St., Chicago, Ill.

MRS. MAGGIE WAITE.

Readings by mail \$1.06. Business advice a specialty. Address No. 23 Main street, Springfield, Mass.

LETTER FROM MRS. MAGGIE WAITE.

Last Sunday opened my seances in Springfield, Mass., under the auspices of the Church of the Spirit, with Mr. W. Whitney as lecturer. This is a young society, but composed of energetic members. The president, Mrs. Benner, a fine medium herself; Mr. H. Jenkins, well known at Lily Dale, also a fine lecturer; Mrs. Sackett, whose home is always opened to honest mediums, and Mr. Bishop, a young man who is untiring in his efforts for the cause of Spiritualism, are a few of its members. Meetings will be held until May 1st, and possibly longer. Mr. W. Whitney has been the lecturer of this society for the last six months, and with his trance lectures and his mental readings has done much toward keeping the interest in the cause alive. There is also a very energetic society in the Ladies' Aid, who celebrate the anniversary, with Harrison Barrett to give the address. Mrs. Pepper, the messages. During March Mrs. Fannie Allyn served this society. On every Thursday evening they serve a supper followed by an entertainment and dance, and the happy part of this social feature is the large gathering of young people who participate.

The president, Mrs. Holcombe, retired from her office owing to her departure to reside in Boston. The members of her society tendered her a reception and a presentation of their esteem was given. This society has closed for the present season, and the one I am serving will be the only one opened. I can be addressed here during April at 23 Main street. Fraternally,
MAGGIE WAITE.

IMPORTANT NOTICE—WANTED.

All names of Nebraska Spiritualists, for missionary purposes. It will only cost the readers of this paper in Nebraska one stamp to send a list and it may be of great advantage to our cause. Send in at once. Yours truly,
WILLIAM E. BONNEY,
Vice President Nebraska Spiritualists' Association, Blair, Neb.

SUGGESTION: THE SECRET OF SEX.

How to control the sex of an unborn child, to make it a boy or a girl, as desired, has been a riddle that men and women have thought and wondered ever since the world began. Only within a few years has any progress been made. The best minds of the medical profession have lately been turned to this subject, and Dr. C. Wilbur Taber has now made a thorough study of the results they have obtained, and has written a book that is easily understood by any one and gives new ideas of immense practical value. We believe that any husband and wife who carefully read this volume together and apply the method suggested by Dr. Taber will find themselves able to choose for themselves the sex of their future children instead of leaving it to chance.

Suggestion: the Secret of Sex, is a book 8 by 5½ inches in size, handsomely printed on heavy paper of extra quality, and bound in vellum cloth with gold stamping. We will send it postpaid on receipt of one dollar.

IMPRUDENT MARRIAGES.

This is the title of a new and remarkable book just published. It is already in great demand, for the author's first book had a sale of over a million copies in England alone.

Imprudent Marriages points out many important facts that vitally concern every young man, but that comparatively few ever think of. It will be worth its weight in gold to any man who reads it carefully. It is not intended for children.

Do not confuse Imprudent Marriages with books that are sent out to advertise doctors or medicines. It is nothing of the kind. If you want to know what it is send 5 cents and it will come by return mail. Address the Light of Truth Publishing Co.

The Spiritualists' Hymnal—25 cents, postpaid.

Psychic Powers Know no Bounds.

Health Will Come at the Beckoning.



DR. M. A. JACKMAN.

Who has given up nearly her whole life to the calling, and can count those once afflicted and who were cured by and through her, by the hundreds.

CURES AT A DISTANCE

Are accomplished as well as though the patient were present, and those cured stay cured. Although in old chronic cases it is better for the patient to come to us, as a cure is effected quicker. We have a large, well-fitted building where we can make you as comfortable and cozy as though you were at home.

After you have exhausted your patience with the M. Ds., and have tried other healers without relief, then is when we want your test moral added to our already long and rapidly increasing list.

To know that those who have passed on before you still live, is a positive argument that you also will live after the grave. To know that others who tried are cured through these forces should be a sufficient argument that you also can be.

UNDEVELOPED INFLUENCES OR OBSESSION

Speedily and permanently removed. Our insane asylums are filled with unfortunates who are only surrounded with undeveloped influences, and scientifically there is no such disease as INSANITY. Every man and woman should develop as far as possible the power to heal the sick and afflicted.

OUR SCHOOL FOR HEALING.

We have in connection with the institute a school where psychic healing is developed or taught, and every student receives the direct and personal attention of Mrs. Jackman, and you are not required to work under some one who, perhaps, is not so well developed as yourself. Where it is inconvenient for students to come to us, we will give instructions by mail. In this way the student is helped along by a force working similar to those used in healing at a distance.

YOU CAN BE DEVELOPED TO HEAL.

And in turn you can treat and heal others. There are countless hundreds who have more or less healing power that is lying dormant but should be developed to its fullest volume. You may develop to be able to relieve petty complaints, while again you may unfold a superb and ever benefiting healing force.

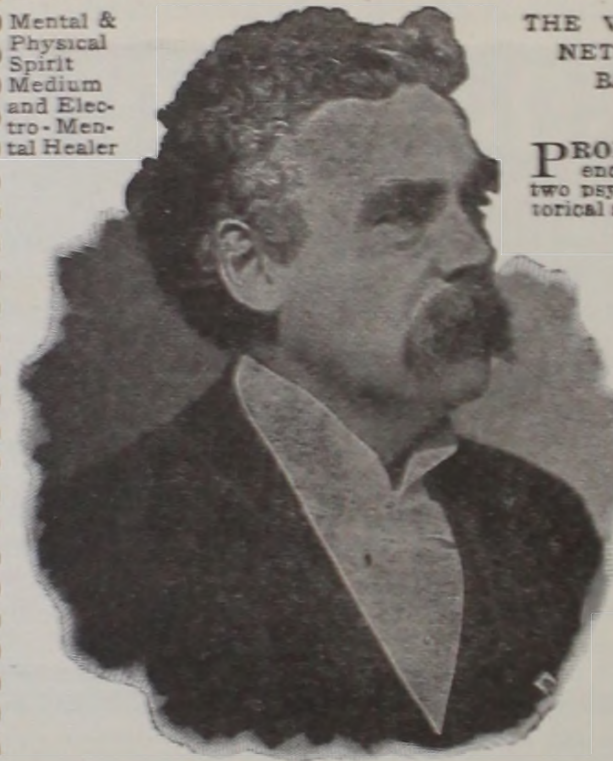
A BOOK ON HEALING FOR A STAMP.

Which gives the testimonials, names and addresses of many who have been cured. Address:

Dr. Mabel H. Jackman, 825 North Clark Street, Chicago, Ills.

HEALTH SCIENCE TRIUMPHANT

Mental & Physical Spirit Medium and Electro-Mental Healer



WM. NYE MEANS.

THE W. NYE MEANS ELECTRO-MAGNETIC REMEDY CO., LOCATED IN BATTLE CREEK, MICH., U. S. A.

PROF. MEANS is an adept in psychic science. He is the medium through whom the two psychic pictures—allegorical, political, historical and prophetic—were given to the world, viz., "Sons of the Republic" and "Imperiled Republic." He is the instrument through which healing has been given to many mortals upon whom the learned medical faculty had pronounced the death sentence. Dr. D. M. King, of Mantua Station, Ohio, also of the Anthropological Institute, says: "Prof. Means is a natural born magnetic healer and has performed many most astonishing cures; these cures in olden times would have been called miracles. I therefore most cheerfully recommend him to all seekers after health." Prof. Means, understanding psychic science, recognizes no metes, no bounds in the economy of mind and spirit over matter and its diseases. Distance cuts no figure in this economy since he is enabled by the help of Spirit Croaker to bring into use such GUMS as have been used by Mystic Healers from time immemorial and for retaining and imparting animal and spiritual magnetism. "Prof. Means" says one of our greatest psychic writers, "literally lays his hands upon the sick and heals them." Just so exactly do these Electro-Magnetic Remedies, which

we are sending out over the world, do their work. Rheumatism, Neuralgia, Chest and Lung Diseases, Gout, Tumors, Nervous Diseases and all Female Weaknesses are cured by the use of these remedies. Our prices are within the reach of all. We send (100) One Hundred Capsules together with Dr. Croaker's Palmist-mary's—Positive and Negative. Also a copy of each of the Professor's wonderful spirit pictures, which every thinking man and woman must accept as a "Thing of beauty and a joy forever." All for the sum of \$3.50. (Three and one half dollars.) This is for the first month; after which the remedy will cost you \$2.50 per month. Send stamp for one of our Booklets giving full directions with mental suggestions as dictated by Prof. Means' spirit guide, Dr. Croaker. The Booklet of itself will be the means of bringing many mortals to a knowledge of the God within, thus making them masters over diseased bodies. Avail yourself of this opportunity and order at once—we care not what your disease may be these remedies must avail you. A copy of each of the spirit pictures "Sons of the Republic" and "Imperiled Republic" will be mailed without remedies upon receipt of \$1.00.

All remittances must be made by P. O. or Express Money Order or Registered Letter. Address all communications and enclose stamp to insure speedy reply to the
W. NYE MEANS CO., 63 E. MAIN ST., BATTLE CREEK, MICH
Please mention this paper when ordering.

Dr. J. Swanson, Psychopathist.

1728 Clinton Ave., Minneapolis, Minn. And his Spirit Band treat all diseases, physical and mental, at any distance without medicine, curing many cases where medicine has failed. Testimonials from all parts of the United States.

J. C. F. Grumbine and Willard J. Hull recommend him. Send stamp for circulars, terms, etc.

MRS. M. E. WILLIAMS, PSYCHIC.

Scientific Demonstrations, Phenomena and Philosophy—Tuesday evenings at 8 p. m.; Saturdays at 2 p. m. 110 W. 80th st., New York City.

That Skeleton!

The world moves, and scientific thought as well as religious thought, is being modified by the progressive march of the human intellect. "The Scientific Skeleton" by Samuel Blodgett is destined to revolutionize human conceptions concerning the Universe.

It has had the highest encomiums given it by the most intelligent and progressive people. No Spiritualist can afford to be without it at this time, when the question of Infinite Intelligence is being so earnestly discussed. It has 104 pages of reading matter that will make you think. A 25 cent book, and it takes 3 cents to pay postage. Send 5 cents in stamps with your name and P. O. address plainly written, and you will get a copy until 500 copies have been sent out. Address
SAMUEL BLODGETT, Box 244, Grafton, N. Dak.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

MESSAGE DEPARTMENT



THESE Messages are received Automatically, Clairvoyantly and Clairaudiently from my Guide, DR. JOHN WILLIAMS, and this Department is open alike to all Spirits who are and desire to come.

If you desire a Message from a Spirit Friend, Relative or Guide send us the *date of your birth, height, weight and complexion* and TEN 1 CENT STAMPS for stationary and postage, and in due time a Message for you will appear in LIGHT OF TRUTH as soon as your turn comes. ADDRESS:

C. THOMAS H. BENTON,

3310 1/2 Rhodes Avenue, CHICAGO, ILL., U. S. A.

Notice: Please bear in mind, my dear patrons, that when you send stamps, it is not to pay for any message that you expect, or may receive, but for stationary and postage only. This is also good in our private work as well; as we only expect a small compensation for our time and labor and nothing for what you may receive or believe of Spiritualism. The nature and length of these messages in Light of Truth is left entirely with the directing influence, Dr. John Williams, and necessarily must be short.

I sometimes feel that mediumship is a thankless effort; and I expected to be criticised by some when I entered this department; but the angel world promised to stand by me through it. (Will you?) Will you, my friend, assist me by your sympathy, and in other ways as far as you can, to fulfill this great trust imposed upon me by the angel world?

If every Spiritualist had as much zeal for our beloved cause as the majority of our orthodox and Catholic neighbors have for theirs, the Spiritual era would be ushered in at once. "Love shall be the conqueror." Yours for victory over death.—C. Thomas H. Benton, Medium.

MESSAGES.

To S. M., Barnett Mills, Texas.—With this I also get the names Sarah, Angie, Emilene and Mary. George also comes, bringing an old lady, but she is not able to write the message desired. More anon.

To Mabel E. Davis, South Liberty, Me.—"Yes, my child, your mother did just what I would have done if she had passed over first. I often visit you all and Mabel, if you could be entranced by a hypnotist I could control you.—Your loving father, Edwin.

Mrs. Tillie Henkle, Goshen, Ind.—"My child, do not leave, I wish you to remain, at least for a time. Things will be bright for you after a time. Your spirit friends are doing all they can for you, but in the meantime do all you can.—Hannah Henkle."

Mrs. Emma Hughes, Santa Barbara, Cal.—My dear medium, I am one of your ancestors three generations back, and call myself Golden Star. Sit for your development, always providing paper and pencil, and I shall guide your hand to write beautiful messages."

To Mrs. E. A. Burns, Chelsea, Ind.—I hear the names of Esther, Anna, Samuel and David, and there seems to be a good many children outside of your own that come to you. I get the name of Millie, too. Seek for light, your loved ones are not far away, but

only waiting an opportunity to fulfill their promises.

Winslow, Ill. — A spirit comes and gives the name William H. Collyer, and says: "My dear nephew, I am with you often and will help in your development if you will sit for it. To be sure of spirit return get it in your own homes and read the Light of Truth, that contains so many truths from the spirit side of life."

B. Beardson, St. Olaf, Minn.—"My dear husband, I am with you every day and feel so sad when I come into your presence and can not make my presence known to you. Be careful of the one left in your charge. Guard and guide him in the way of all good. I shall do all in my power to help him to develop mediumship.—Emily."

James Savage, Nebo, N. D.—A beautiful spirit of a lady comes and gives no name, but says: "I am interested in what you asked. I will come to you and rap on your table if you will make conditions by sitting round a table with a few friends. I will give five raps and then three and then one, and you will be assured it is Elizabeth."

To Wm. Taylor, Murray City, Ohio.—There comes a spirit who once walked on a wooden leg, and I hear—it sounds like uncle. I also get the name of William and Bert, and there are a great many relatives and friends who wish to communicate. Tell him Henry, too, is here, and grandma. The last name I hear sounds like Mary Taylor.

To Addie Flanagan, Lima, Ohio.—I sense the presence of a father and get the name of William. I also go east with this spirit, who often visits his old home place. I also hear the name of little Donovan, and am told that he is a medium. "Yes, my child, I would be a guide for you, but my weakness prevents me coming often. You should sit and help me to come."

Daniel Wright, Halstead, Kan.—A tender, motherly influence comes with this letter, and she says: "My son, my son, my son; we do live, and I am sure you asked this medium to allow his guide, Dr. Williams, to come in your silent thought far away from here. I see his face light up and he smiles and says, yes. I caught that wave of thought and do try to give the best we get for all. And now a spirit of a gentleman comes and says he is your father, D. C. Wright."

H. Jarvis, Sr., Elk Ridge, Maryland.—I see many spirits of a very intelligent order, far above the average. Many ancient spirits seem to cluster around this man. Many learned phy-

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

College of Psychical Sciences.

The only one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration, Healing, the Science of Harmonics Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, percentage of psychical power, send a stamped addressed envelope to J. O. F. GRUMBINE, author and lecturer, Syracuse, N. Y. Send 25 cents for sample copy of, or \$1 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine. Address J. O. F. GRUMBINE, Syracuse, N. Y. 1718 1/2 W Genesee St.

I TAKE SPIRIT PHOTOGRAPHS BY MAIL

SEND a 2-cent stamp for circular and terms to

FRANK N. FOSTER,

305 Tompkins Ave., Brooklyn, N. Y.

C. Walter Lynn,



The Celebrated Mental Healer and Gifted Psychic.

DISEASES CURED AT A DISTANCE
BY ABSENT TREATMENTS.
OBSESSION, OR UNDEVELOPED
INFLUENCES, REMOVED.

Marvelous Cure of Disease Through
PSYCHIC POWER.

Readings and Business
Advice, by Mail, - \$1 & 2 Stamps

FOR Absolutely Correct Diagnosis of Disease, Send Five 2-cent Stamps, Age, Sex, and Own Handwriting.

I have never known a more competent, reliable and truthful medium for the spirit world than Charles Walter Lynn.

PROF. JOS. RODES BUCHANAN.

1017 Castro St., Oakland, Calif.

THE COLLEGE OF OCCULT FORCES

Makes individual lives a study, tells parents just what work in life a child should be educated for. Tells lovers when they may marry, and gives advice in selecting mates. Points out periods of approaching danger and when success is at hand. I throw a light on your life you can receive in no other way. Lessons on Astrology, Palmistry, Physiognomy and Occult Science sent by mail. Horoscopes \$5.00. Brief Horoscopes \$1.00. WILLIAM CANBY FERRIS, 1130 N. Kedzie Ave., Chicago, Ill.

A Free Trip to Paris!

Reliable persons of a mechanical or inventive mind desiring a trip to the Paris Exposition, with good salary and expenses paid, should write The PATENT RECORD, Baltimore, Md.

"Wedding Chimes."

"One of the most attractive collections of art, literature, poetry and sentiment I have seen."—Lyman C. Howe.

Bound in white and gold. Boxed. Price reduced to 75c; six copies for \$3. Address D. P. HUGHES, Rollin, Mich.

CAMPBELL BROS.

"FAMOUS PSYCHICS."

Have returned from a successful trip through Europe, and are now holding seances and giving private sittings throughout the middle west.

Permanent address,
Box 25, LILY DALE, N. Y.

Send 25 cents for Campbell's new book on "Development." Beautifully illustrated and up-to-date. Of interest to every psychic.

FRED P. EVANS, Medium

The Well Known Psychic
FOR SLATE-WRITING, ETC.,

Gives seances daily at his office, The Occult Book Store, 150 W. 43d St., N. Y. City. Send stamp for circular on mediumship.

sicians in spirit are here. There comes a spirit now, gives his name as Dr. Strawsbury, as near as I can hear, and says: "Do you remember, Dr. Jarvis, the lady patient you attended that was so seriously sick and you thought she would pass over? I was there and helped you over the crisis."

To Sarah Funcheon, Flint, Mich.—I get the names of Eddie, William, Anna and Jane; and many more; all come together with flowers to greet you. I also hear the name of Dr. Jordan, or it sounds like that, and he impresses me with: "Take care of your health. A little cod liver oil or extract of beef and iron in wine will be good to build up with. The digestion is weak and the stomach is not strong to resist cold and other atmospheric changes you are subjected to. All send love and are often near you."

Mrs. C. R. Headley, Auburn, Ind.—Conditions are very badly mixed with this. I am presented with five little parks and one big one. There are three of them covered with snow, two with flowers and one the frost has turned all with his magic touch to gold and purple. What does it all mean? The guides say: "Hasten, this is all we can do. To them that have much shall be given, but Spiritualism must be lived."

N. B.—Yes, any other card will do if your friends wish to send for messages.

To Mrs. J. W. McCrea, Battle Creek, Mich.—Beautiful influences come to this one, and I hear such lovely music. I feel like singing, and also that this person is very mediumistic. "Could she be in Chicago and sit with our medium her guides could have a chance to develop her. There are friends as well as relatives that come here for you.—John Williams."

I hear the names of Malissia, Jeanette, John Winfield, Freeman Foster, Emma and Sarah all come together, and many more.—C. Thomas H. Benton, Medium.

Katherine M. Ramsey, Independence, Cal.—As I take up this letter a spirit lady says: "Tell Katherine Anderson, her mother, is here, and does rejoice to come and give a message through the Light of Truth." She says: "My child, I see for you prosperity in your move. You will prosper and do well. I see for the Light of Truth unbounded success in the coming years. I see a blaze of light around it and it seems to me nearly half the people are reaching out their hands for it; they seem so eager to catch a ray of light from the spirit side of life. Harry, John and Elmer are here. They all bring gladness and much love."

R. A., Dubuque, Iowa.—To this lady: Her sealed envelope, with card and letter, was put into the cabinet, also another envelope with three blank sheets of paper carefully folded and sealed, all placed together between two slates. The medium, C. T. H. Benton, was securely tied. The lights were lowered, and in a few moments the writing commenced. It was heard by all present and many messages were handed out of the cabinet. The slates containing R. A.'s letter were handed out, but no envelope with the blank paper in, but after much searching, as it could not be found Floating Water, controlling the medium, said: "They hid the letter, and you will find it behind the picture hanging nearest the cabinet." On examination it was found, and the following messages written in different colors:

To Rose Evangeline, the Blessed:

You will meet one to come, whom you have not seen for years.—Mary.

In a very short time you will be offered a new position. Accept it. Your spirit guide, Evangeline.

A change is coming to you in less than six months. A new story you will write.—Jessie.

My dear child, keep on with your reading and writing. You will be all right and the spirit world will aid you.—Tom Paine.

VERIFICATIONS.

Morò Bay, Ark., Feb. 3, 1900.

C. T. H. Benton: Dear Sir—"The message I received in L. of T. of Feb. 3d, signed B. N., I know is all right, and I received the envelope back just as I sent it. The name and place you gave you could not have gotten had you taken the card out of the envelope," etc.

"I am satisfied as to the 'genuineness' of the message, but am not satisfied with the message, for the spirit did not answer a single question I asked," etc.—Sincerely, Mrs. M. A. Harry.

We sincerely regret that time is limited with us. The spirit gave, no doubt, all that could have been given under the circumstances, and the time allowed by the guides. With our limited time and space, a person is lucky to get a short message from a departed one if no questions are answered at all. May you be blessed with many more such messages.—The Medium.

C. Thomas Benton: Dear Sir—My message appeared in the Light of Truth Saturday, March 17th, and I wish to thank you very much for your kindness. Every word stated in your message was true and correct by your guide. I again thank you and your guide for my kind message. I consider you a great medium.—Yours respectfully, Lawrence Wolf, 57 Iglehart St., St. Paul, Minn.

"Mr. C. Thomas H. Benton: I am happy to see my answer in Light of Truth of Feb. 17, 1900, and write to thank you," etc.—"Angeline Lewis."

IF YOU HAVE Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 1181 Summerfield Church Building, MILWAUKEE, WIS.

DR. MANSFIELD'S

— REFINED —
HOMEOPATHIC TREATMENT

Cures where others fail. Send name, age, sex and leading symptom for FREE diagnosis. H. D. Barrett, Prest. N. S. A., Moses Hull endorse

W. A. MANSFIELD, M. D.,
215 Alanson St., CLEVELAND, O.

PATENTS GUARANTEED

Our fee returned if we fail. Any one sending sketch and description of any invention will promptly receive our opinion free concerning the patentability of same. "How to Obtain a Patent" sent upon request. Patents secured through us advertised for sale at our expense.

Patents taken out through us receive special notice, without charge, in THE PATENT RECORD, an illustrated and widely circulated journal, consulted by Manufacturers and Investors.

Send for sample copy FREE. Address,
VICTOR J. EVANS & CO.
(Patent Attorneys),
Evans Building, WASHINGTON, D. C.

SQUARE QUAKER

FOLDING
HOT AIR
AND VAPOR

BATH CABINET

Our New 1902 Style.
Only Lawful Cabinet Made.



Every Man, Woman and Child Should Use it Weekly. Prolongs Life. Saves Medicine and Doctor Bills. Nature's Health Preserver. Absolute Home Necessity.

So confident are we that our Cabinet will please you

WE SEND IT ON 30 DAYS TRIAL

To be returned at our expense and your money refunded, if not just as represented.

Enjoy Turkish, Russian, Sulphur, Hot Air, Perfumed, or Medicated Baths at Home, 3 Cents Each.

Water baths cleanse the surface only. Our Cabinet Bath cleanses inwardly and outwardly, purifies the blood, invigorates and tones up the entire system by opening the 5,000,000 pores of the skin, thus enabling nature in her own way to expel by profuse perspiration all impure salts, acids and poisonous matter, which, if retained, poison the system, causing disease, debility and sluggishness.

Our Cabinet will surprise and delight you. Produces perfect health, cleanliness, vigor and beauty. Makes your nerves strong, sleep sound, appetite good. Disperses Colds, Fevers, Skin Diseases and Eruptions. Prevents Diseases, Small Pox, Hydrophobia, Cancer, etc. Cures Rheumatism, Neuralgia, Quinsy, Bronchitis, Indigestion, Catarrh, Malaria, Headache, Female Complaints, Eczema, Dropsy, all Blood, Skin, Nerve and Kidney troubles.

Folds flat in 1 inch space.

OVER 1,000,000 USERS and 27,000 PHYSICIANS ENDORSE IT.

Any one can operate it. Especially for family use. No attendant. No danger.

NOT ONLY A PREVENTIVE. BUT A POSITIVE CURE OF A HOT SPRINGS AT HOME DISEASE.

DESCRIPTION—It's not a cheap, flimsy affair, but a genuine article handsomely made. Lasts 20 years. Has real swinging door, heavy steel frame, top curtains, rubber lined, latest improvements. Weighs 10 pounds. Easily carried. Guaranteed to be the best of all Cabinets on the market or your money refunded.

THE PRICE IS WONDERFULLY LOW—Promptly sent to any address by express upon receipt of \$5.00, complete with heater, directions and formulas. Head and Face Steamer \$1.00 extra. We're the largest manufacturers of Bath Cabinets in the world.

ORDER TODAY—You won't be disappointed. We're responsible. Capital \$100,000.00. Refund your money after 30 days' use if not as represented. Remit by P. O. or Express Money Order, Draft, Certified Check, or Registered Letter.

WRITE US FOR OUR VALUABLE "BOOK ON BATHS," Testimonials, FREE AGENTS WANTED—Men and Women \$30 to \$50 WEEKLY. Write us.

The World Mfg. Co., 1919 World Bldg., Cincinnati, Ohio.

\$1000 IN GOLD FREE

| | | | | | | | | | | |
|--------|----|---|----|----|----|----|----|----|----|--------|
| FOR | 14 | 5 | 23 | 25 | 15 | 18 | 11 | | | FOR |
| BRAINY | 23 | 1 | 19 | 8 | 9 | 14 | 7 | 20 | 15 | 14 |
| PEOPLE | 3 | 8 | 9 | 3 | 1 | 7 | 15 | | | PEOPLE |

Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. I letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF \$1,000 WHICH WE ARE GIVING AWAY for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. WE DO NOT WANT ONE CENT OF YOUR MONEY. When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly BY RETURN MAIL. It may take an entire evening to solve the three names, but STICK TO IT AND TRY TO GET YOUR SHARE OF THE \$1,000. A copy of this high-class ONE DOLLAR MAGAZINE WILL BE SENT FREE to everyone answering this advertisement. Do not delay. Send your answer in immediately. Address ROBINSON PUBLISHING CO., 24 North William Street, New York City.

A Superb Work of Art

The Best Collection of Photographs of Leading Spiritualists and Mediums Ever Gathered Up.

LIGHT OF TRUTH ALBUM

Over 200 Photographs and Biographical Sketches.

Price \$1.25
Post Paid

Handsomely Bound in
Cloth. Embossed Cover
In Silver and Gold.

Price \$1.25
Post Paid

LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, O.

\$2—TRUMPETS—\$2

ALUMINUM TRUMPETS in two and three sections 36 in. high—magnetized when desired—\$2 on receipt of price. Address WM. A. MURRAY, 508 E. 2d St., NEWPORT, KY.

PSYCHOMETRIC DICTIONARY—A Definition of the Influences perceived by sensitives, by the author of "Higher Realms." 25 cents.

Eastern Office: No. 7 Wall St., New York.

Philadelphia Office: Lafayette Hotel.

Western Office: Marquette Building, Chicago, Ill.

Northwestern Office: Guaranty Loan Building,
Minneapolis, Minn.

Mines: Woodberry Creek, West Kootenay
District, British Columbia.

KING SOLOMON'S MINING COMPANY.

(CHARTERED.)

Home Office: City Bank Building, Lima, Ohio.

This Company owns, controls and operates a group of 40 Reliable Mines.

They control the Woodberry Power and Light Co., with its 50,000 reserve Horse Power.

Smelters, Refineries, Chemical Works and Railroads.

Lessees of the Canadian Pacific Reduction Works, at Woodberry, B. C.

STOCK CERTIFICATES, PAR VALUE \$1 STRICTLY NON-ASSESSABLE.
CASH PAYMENTS OR MONTHLY INSTALLMENTS.

TWENTY CENTS A SHARE.

A limited number of shares have been allotted to the LIGHT OF TRUTH for its readers and it will handle the stock for them, thus relieving them of all concern in the negotiations.

Payments 2 cents a share down and 2 cents a share at beginning of every month until paid.

EVERY SPIRITUALIST IN THE WORLD OUGHT TO HAVE AN INTEREST IN THESE PROPERTIES.

Subscription blanks and information furnished on application.

Mail your subscriptions to this office, but make checks and money orders payable to

KING SOLOMON'S MINING CO., LIMA, OHIO.

—OUR MOTTO—

TO DO ALL
THE GOOD
WE CAN

MRS. DOCTOR

Dobson-Barker

Who is Widely Known as One of
The Many

SPIRITUAL HEALERS

— HAS —

SUCCESSFULLY

Treated and Cured Thousands of Patients
Will Diagnose Your Case

FREE!

REQUIREMENTS

Lock of hair, age, sex, one
leading symptom, full name, three
2-cent stamps, plain, FULL AD-
DRESS. Send to :: :: :: :: ::

Mrs. Dr. Dobson-Barker
BOX 132, SAN JOSE, CAL.

Psychical Science Review

— DEVOTED TO —

Scientific Astrology, Psychical
Research, Occultism,

and other studies tending to the improve-
ment of the Mental, Moral and Physical
conditions of humanity. Published mon-
thly at \$1.00 a year. Sample copy free

EARNEST S. GREEN, Editor.

1804 Market St., San Francisco, California

MAGNETIC HEALING

Full course and di-
ploma by mail \$5.

AMERICAN INSTITUTE,

CLAY CENTER, KAN.

12-15

NEWS OF THE WEEK

Sanitarians have virtually decided that street noises have an effect upon the health.

Ground was broken March 24 for New York's great rapid transit tunnel, to cost \$35,000,000.

A newspaper is printed at Jacksonville, Fla., with the aid of acetylene gas as engine fuel.

Electric flatirons are used exclusively in many large laundries; their advantages are apparent.

Women physicians have established themselves all over Russia and they have achieved a respected position.

An epidemic of typhoid fever has recently been traced to the use of celery grown on some sewage fertilized ground.

A resident of Philadelphia has recently obtained a verdict of \$15,000, through the instrumentality of the X-rays.

The completion of the telegraph from the Indian ocean to Victoria Nyanza puts the world in communication with the sources of the Nile.

Rabbi Isaac M. Wise, probably the most distinguished minister in the Reformed Jewish church, died in Cincinnati from a stroke of paralysis.

Miss Maud Earle is spoken of in England as the successor to Rosa Bonheur. She is said to be one of the greatest living painters of animal life.

The establishing of a plant for the manufacture of paving bricks from furnace slag near Marietta, Pa., has been announced as an entirely new experiment.

William H. Crocker of San Fran-

cisco, Cal., has offered to defray the expense of sending out a party from the Lick Observatory to observe the total eclipse of the sun on May 8.

The Rev. Dr. F. W. Hamilton, of the Universalist church, Roxbury, Mass., has placed paid advertisements of his church in the street cars of Roxbury and in the cars of the Boston "L" road.

According to M. Casimir de Candolle (Arch. Sci. Phys. et Nat.), grains of wheat which have been immersed in mercury for four years are still capable of germination, and have been found to produce normal plants.

The colored people of Omaha have petitioned the city council to get possession of the armorclad car used by President Lincoln during the war time, and to restore it to such a condition as to prevent further deterioration and make it available as a relic.

General Fernando Mendes, Colonel Antonio de Barrios, Major Guilherne Costa and other officers of the National Guard, are under arrest at Rio Janeiro for conspiracy to overthrow the Brazilian government. The plot was well laid, and had been partially executed before any discovery of it was made.

Rev. Newell Dwight Hillis, pastor of Plymouth church, in Brooklyn, who delivered a sermon in which he repudiated certain doctrines of Presbyterianism, is still a member of Chicago Presbytery, though it was the unanimous expression of opinion in that city that he contemplated immediate withdrawal. If he does not formally withdraw, his utterances are such that he will be tried for heresy and punitive action will result.

Near Pittsburg the owner of a coal tract is building a model mining town with a view to supplying 3,000 work-

W. M. Forster, M. D.

1059 MARKET ST.,

San Francisco, California.

Special attention is given to diseases of the Nervous System, the Liver and Kidneys.

Correspondence Invited.
Enclose Stamp For Reply.

ARABIC \$1000 FREE

Can you arrange these fourteen jumbled letters so that they will form a title to one of the best story papers in the land? IF SO YOU MAY SHARE IN THE DISTRIBUTION OF THE \$1000 WHICH WE ARE GIVING AWAY for doing a little work for us. In arranging the letters use them only as many times as they appear and no letter can be used which does not appear. This and other most liberal offers are made to introduce one of the best NEW YORK STORY MAGAZINES into every home in the United States and Canada. WE DO NOT WANT ONE CENT OF YOUR MONEY. Send your solution to us plainly written on a postal card with your address in full and you will hear from us by RETURN MAIL. STICK TO IT AND TRY AND GET YOUR SHARE OF THE \$1000. A copy of this celebrated NEW YORK MONTHLY MAGAZINE WILL BE SENT FREE to every one answering this advertisement. Do not delay. Send your answer immediately. Address THE PARAGON PUBLISHING CO., 22 North William Street, New York City.

men with all possible benefits at a minimum of expense. The houses will be built only of brick or stone and will stand on a quarter-acre lot, with flower beds and hedge in front. It is arranged that the houses shall be owned by the individual miners when they can pay for them, and the miners are to run the village themselves; the stores are to be managed on the profit-sharing plan.